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THE  
**LUTHERAN QUARTERLY**

CONDUCTED BY

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# THE LUTHERAN QUARTERLY.

JULY, 1923.

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## ARTICLE I.

### THE COLLEGE MAN'S RESPONSIBILITY.\*

BY REV. CHARLES H. PARKHURST, D.D., LL.D.

No one of you, possessed of that appreciative mind which we always predicate of collegians will resent the proposition that the times in which we are living call for especially clear thinking and cogent action. While that is always measurably true yet there are occasions when it is emphatically so. Although I can embrace in my thought a pretty long range of years, yet with the exception of the period covering the years '61-'65 I recall no season when the appeal was more urgent than now that men of light and leading should stand forth and assert themselves.

That does not mean that the entire responsibility, economic, political and moral, has to be humanly borne; for this is God's world as well as ours, and more His than ours, but not so much more as human indifference and inaction would sometimes seem to imply.

I take a thought from that story in early Genesis (which whether true to history or not is true to principle) where it is related that God put Adam into the

\* Baccalaureate address to the Graduating Class at the Ninety-first Annual Commencement of Gettysburg College, Gettysburg, Pa., June 10, 1922.

Garden of Eden "to dress it and to keep it." Adam is thereby shown to have come into the world ticketed with a commission, made to feel that he was placed here for a purpose and saddled with some of the world's responsibility. It is well to have a sense of harness and of being put into large relation with things. It is steadying and it is stimulating.

As indicated in the words quoted, it devolved upon Adam to put the finishing touches to what the Creator had only imperfectly completed. All had not been done in the Garden that needed to be done when the Creator had left off doing. God took Adam into partnership with himself in administering the world's interests. Which means that if things go wrong or do not go at all, man is as responsible for his share of the situation as God is responsible for his share.

That re-writes or at least modifies our conception of God's sovereign relation to the world and convicts of indolent evasion all such doctrine as that whatever we do, everything will issue well in the end. Whatever there be in which man is personally involved it is man's action that creates opportunity for God's efficiency. The little child in a baby-carriage has nothing to do but to lie still and be drawn. We are no child in a baby carriage. In the machinery of world-history we are part of the motive power, and are dignified by the responsibility so involved. Coming under the pressure of that responsibility is part of our education. An unburdened man can never be an educated man and proper candidate for a diploma or a degree.

The Eleventh Chapter of the Epistle to the Hebrews gives us the rollcall of the men of Hebrew faith. Take from that roll no more than half a dozen of its specimen heroes and there would have been no Hebrew history. Take from the last hundred and fifty years of American history half a dozen men of standard type and there would have been no American history. Do not bank upon population. There is no help in big numbers. The heavier the load the slower the pace. China has four



times our census list. She has a big audience and few actors. It takes actors and audience both to make a live theater, and China is not making history.

When there is a big result that God desires to achieve and there is no competent human material at hand adequate to the purpose, he waits till there is. When he would populate the Land of Promise with men competent to administer the interests of his people, and those who came out of Egypt with Moses were such a rotten crowd as to be inadequate to his purpose, he walked them up and down the desert for forty years till the bones of all of them excepting Caleb and Joshua were moldering in the sand, in the meantime raising up another generation under the discipline of experience and the teaching of Moses, and having thus secured a product suited to his purpose put it in the Land of Promise and let it function. It is a dramatic story, and all the better fitted on that account to teach us that in spite of the loss of forty years, God, like any first class human architect, will not entrust his work to poor material. Time is of small account. "With the Lord a thousand years are as one day."

Every period in the past fraught with particular interest and showing a definite movement forward had some particular man in it, so that history is practically summed up in biography. So that when you have read the lives of all the chieftains of history you have practically gotten pretty nearly all there is. Not altogether, for sometimes the intervening periods were quietly developing the electricity that came to its discharge in subsequent seasons of overt action.

Along the sandy area of barrenness, extended over the past four thousand years, there have been scattered areas of fertility in which recurred the throb of historic life, carrying the world forward a brief stadium and once more diffusing among men a restored confidence in the future, every oasis dominated by its man; in the pre-Christian age Abraham the father of three religions and Moses the perennial lawgiver; in our own age Jesus and his Apostles and later on as their names occur to me,

Hildebrand, Bernard of Clairvaux, Savonarola, Cavour, Luther, Cromwell and, within the limits of our own national history, three whose personality stands forth so conspicuous that their names do not require mention in this presence. In all which references I am trying to have underscored and emphasized in your minds the idea of leadership in the creation of history and the production into accomplished fact of the purposes of God.

In regard to those whose names I have mentioned and which of course could be added to, it is important to remark that they were none of them inventors; they were not financiers; they did not function by contributing to the comforts, conveniences or elegancies of life.

When dealing with so substantial a matter as history and makers of history we must not confound the amenities with the substantialities. The superficial finish of a machine stands in no relation to the power that sets the machine in motion. Putting upon life a finer and more attractive exterior, furnishes no index of the quality underlying that exterior, any more than the ability to exchange coarser for finer apparel is symptomatic of uplift in the quality of the wearer. And when I see how closely people are wrapped around with the fascinations of current existence, and how large a place those amenities are filling in their thoughts, experiences and ambitions, I would be reconciled, or think I would be, to seeing something of an abatement of those fascinations, although it does go against the grain to have to forfeit a pretty thing after we have once owned and enjoyed it. And yet I do feel that we are becoming dangerously submerged in the things that minister to "the lust of the flesh, the lust of the eye and the pride of life," with an interest correspondingly diminishing in what makes for our interior upbuilding and in what concerns our personal responsibility for substantial historic progress. At any rate, to recur to the men whose names I have just mentioned, *their* strength was inward strength, *their* heroism was of the soul, *their* experience was fed upon spiritual supplies.

Not all of those whose names I have just mentioned had had the advantage of college opportunities. Nor did I select my topic today out of consideration of the fact that I was going to address myself to scholars. A liberally trained mind is certainly assumed to be an asset as are all those competencies with which we are natively endowed, when held under wise and prolonged cultivation. "Knowledge is power." That depends. A man may stand at the head of his class and yet be an incompetent. There are those to whom knowledge is unbecoming and an embarrassment. It is related that a certain Senator having delivered in Congress an address of extraordinary power, was replied to by an artificial and callow member of that body to which the first speaker retorted,—"My youthful friend reminds me of the land lying around the headwaters of the Monongahela which is blankety blank poor by nature, and what little fertility there was in it originally has been exhausted by over-culture."

Whether knowledge is power or not depends; depends upon certain accompaniments. I have myself had students upon whose brains I have impressed knowledge with exactly the same effect as that with which I would impress truth upon a blackboard with a piece of white chalk. It was there but what could be the good of it? the spoken or acted efficiency of it? Knowledge viewed apart from all other considerations is like a cannon-ball lying heavy and inert; like any other piece of metal; but which put in the bore of a piece of ordnance, and a charge of maxinite exploded behind it, will operate with the efficiency of a young volcano.

That is a principle upon which those among you who aspire to exercising among men the function of leadership need to ruminate. Such a function is so wonderful a prerogative as to deserve your best consideration. It does not come from the mere straining of your natural capacity. We cannot do more than we are. The man is the measure of his work. If you measure five feet ten you cannot become five feet eleven by dint of determina-

tion. You may exercise yourself up to it, you may feed yourself up to it, but no blunt creative art of your own will achieve it.

It is a matter of personality. Schiller said,—“It is the personal always that prevails.” Personality is not a matter of intellectuality. It can make use of intellectuality, but intellectuality is not its genius. There is no certainty of its being secured in the class-room. I have in mind two professors under whose instruction I sat in college. Both of them were masters of the branch which they were respectively elected to teach. The longer we sat under one of them the more we became reduced in personal content. The longer we sat under the other the more expanded we became in personal content. The first one was an encyclopaedia; the other was a rotund personality. His influence upon us was steadily baptismal.

It was much like that of Dr. Hopkins of Williams College and of Dr. Arnold of Rugby. Association with the great induces greatness. I have no theory about it. I am contented with the fact. Personality is the nourishment upon which the soul feeds. A magnet will stimulate steel filings. A kind of miracle in both cases. Marvels of the spiritual and of the material worlds are very apt to match each other. But once the personality is achieved and to the extent to which it is achieved, intellectuality counts and counts tremendously, not as an original force but as a supplementary instrument, as the ball in the bore of the cannon.

Understanding that the demand of the time is for leaders, and assuming that those to whom I am speaking have the holy ambition to stand among the aggressive chieftains of history and not merely to guard the rear, it will be to the point to make clear the element of character, that peculiar personal momentum that qualifies a man to put the present behind him and the future underneath him.

I stated a moment ago that if it had not been for the men of Hebrew faith there would have been no Hebrew

history. That is the particular statement of a general principle that the world's great work is done by the great believers, the men of faith. Faith, though, does not mean taking things for granted, reposing upon a great supposition and hoping it is true; the drowsy conceit of a somnolent soul. It is not clinging to an idea but having it cling to you, master you and sweep you along by its imperialism. It is an asset that upholds you, not one that you uphold, and that you become so tired in the effort to uphold, that by and by you collapse into a state of unbelief.

I had preached twenty years before I appreciated what faith is. We preachers get as much of our theology out of the pulpit and out of experience as we do from the theological Seminary.

Let me tell you how I came to the conception of faith. I came to it while standing by the side of a glacier on the high Alps. I was observing the way in which the glacier in its majestic movement down toward the valley, here and there bit into the rocky wall by which the ice-river was bordered, and seized the inert and dislodged boulder in its own titanic embrace. Inherently powerless and with no motion of its own and no capacity for motion, the boulder became, by the means, sharer in all the glacier's momentum, participant in the colossal and irresistible energy with which it moved to its destination. All of which is an eloquent picture of the way in which that which is otherwise powerless can, by contact with power, be made the expression and channel of power; an eloquent picture of the way in which any one, however inert in himself may be invigorated and propelled by any influence which has fastened itself upon him in the grip of faith.

Take a man as he naturally is, unswayed by any great personality, human or divine, untouched by any controlling truth, under the pressure of no appealing opportunity and he is not worth much except to count one on the census rolls and figure in the tax list. We are very much

like a musical instrument, which however perfect in its construction and fine in its piping and voicing, will not sing till it has been breathed into.

Power is not a commodity that we can extemporize. The system of spiritual dynamics is as fixed as that of physical ones. Abraham lived in the prospect of the ages to come and was wrapped around with the friendship of God. Moses lived near enough to God to know his will and under the influence of his interpretation of that will the world has been living for thirty-five centuries. St. Paul spoke to the churches only what God's spirit had spoken to him. To a responsive mind, thoroughly alert, a great situation, an eloquent opportunity will work with similar efficiency, as when the distractions of his country empowered Count Cavour to labor for the unity of Italy; as when the extremity of the American Colonies created a Washington, the broken links of national unity, a Lincoln, and three generations of politics-ridden Pennsylvania raised up a Gifford Pinchot. As a young fellow Gifford was a member of my congregation in New York City and was already in embryo what he has since become in the full unfolding. A man needs to be born three times, born of his parents, born again of the Holy Spirit and born the third time by the procreative power of a compelling opportunity and there are enough of those opportunities to fit any man who has the stuff in him.

When I see a man outwardly perfect in his structure, inwardly supplied with all the delicate machinery of personality,—faculties of thought, purpose and passion,—yet making no mark, speaking no word that counts, making no contribution to the uplift of the day or the age, giving no indication of feeling upon himself any pressure of this world's heavy weight, I know that he has heard no voice, that no impact from without has set in motion the machinery of his inner life, that no great truth, no stimulating necessity of his City, State or County or the world, has so asserted over him its mastery as to electrify into efficiency his inert and irresolute possibilities of influence and achievement.



Because this world is a bad world Christ visited it in order to begin making of it a good world, and whoever applies himself to the same purpose places himself at the Lord's side just as truly whether he devotes himself to the solution of social problems, to the purification of local or general politics or to going over into Asia and teaching Bible truth to the Chinese. In any case it is missionary work, if done with the same spirit with which Christ did his work, that is to say with a view to making a bad world over into a good world.

There is a practical directness about that view of the situation and an immediateness of purpose that ought to appeal especially to a man that is not too far gone in his years. There is in it a maximum of what is present and a minimum of futurity. Our religion is too largely conjugated in the future tense. Heaven is off somewhere and some when, without realizing that when Christ says "In my Father's house are many mansions," right here may be one of the mansions. I do not know how the Creator could have made a prettier world than this is, once it is thoroughly clarified. Then, personal religion, as evangelically treated, has a dominant feature of other worldliness which for practical effects is no great improvement upon pure worldliness. By evangelists, heaven is made celestial remuneration for terrestrial conversion. Cemeteries, formerly more than now, were planted close to the church and undertaker's advertisements fastened upon the front face of the sanctuary, which is a way of representing religion with an index finger pointing to the sky.

Almost all of those whose names I mentioned a few moments ago were men who worked for present achievements. They produced events which changed today's world, so that results were appreciated in terms of the moment, and consequently challenged universal regard. That does not negative continuity of results prolonging themselves indefinitely into the future, but the average man is not such a futurist as to lay as much stress on a promise to pay as he does on a cash deposit.

I am not underestimating the importance of being fitted for heaven but if a man is fit for this world he will be fit for heaven, or anywhere else that God may locate him.

Those who in devout self-consecratedness of spirit contribute toward making a bad world over into a good world, constitute the proper membership of the church, for they are Christ's sympathizers, his co-workers; they are laboring precisely in the line of his purpose. When a man consents to try to become good in order that he may be saved and go to heaven, I would not reckon him as either a social, political or ecclesiastical asset. Self-aggrandizement when pursued with a view to its being achieved the other side of the grave is of the same quality as when pursued with a view to its being achieved here. To tell a child that if he does not do right he will not go to heaven is playing upon the same impulse as when telling him that if he does not do right he will not be allowed to go out and play. There is as much religion in one as in the other and none in either. It is offering a reward for goodness, and the case is not changed by a change in the date of payment nor in the coin in which the payment is made. These are matters that should be made very clear. There is nothing Christly in any act in which is not involved the element of self-abnegation.

To seek in a spirit of self-denial to help make a bad world over into a good world, settles a man's position. That divides society into two distinct and antagonistic classes, and states any man's status more accurately than can be done by searching the ordinary church rolls. It to some degree eliminates theological conditions of membership. We must remember that theology is not religion but simply religion reduced to a form of thought, and we must not forget that thinking religion more or less accurately does not compare with experiencing religion intensely and giving expression to it in our self-denying activity in the world's behalf.

This is not putting any easy construction upon personal religion nor upon church membership. It is vastly

easier to indulge in a little penitential sentiment and to affix our signature to the Assembly's Catechism or the Augsburg Confession and to swear to the unqualified divine origin of every word and mark of punctuation that stands in the Scriptures, than it is to realize the heavy burden of a bad world and to put ourselves under the pressure of that burden. What is here indicated is not in the interest of an easier church but in the interest of a more appreciative and efficient church. I am not criticising theology but distinguishing it from religion and so far forth putting it in the same class with the other sciences. Choate recognized that distinction when he put his law students upon the study of the catechism, not for the cultivation of their hearts but for the discipline of their brains.

Now, let us understand that society in all of its aspects makes true and permanent progress only as it moves upon a track that is bedded and ballasted upon moral principles, and depends for its betterment exclusively upon those who place themselves at the Lord's side in his effort to take the world as he found it and make it over into a world that is good in the eternal and divine sense of the word good. They are the only ones that count. They constitute the sum total of the world's saving efficiency. History makes itself with a rate of speed proportioned to that efficiency. The Lord still depends upon such, just as we saw that his dependence was upon the quality of the people that he could put into the Promised Land. There is no fast and loose about these matters. You must be sufficiently familiar with history to know that it is so. Because our numbers are rated at one hundred and five millions it does not follow that we are worth any more to the world, and giving greater impulse to the progress of event than when we figured at fifty millions. It depends altogether upon our amount of sacrificial outfit.

If now we will agree to call the combined number of those thus selfdevoted the Church, we can say that the Church, working in allegiance with our Lord is respons-

ible for the world and the world's history, morally, socially and politically.

In view of such immense responsibility, I want to go on and say that the Church, in its entirety and in its individual membership, is lacking in the consciousness of this responsibility and terribly deficient in self-assertiveness. It moves through the great mass of society with much the quietness and placidity with which the Gulf Stream slips through the vast body of the Atlantic, leaving the ocean on either side, unmixed with its waters. The world does not care for the Church. It is pure secularity that enacts our laws and that administers them, or does not administer them,—one or the other as it pleases. When members of the clergy display personal eccentricities the press remarks upon them. The feuds of the congregations are honored with a caustic commentary. But the great body of thought,, of conscience and of exalted ideal embodied in the Church are none of them wrought into the structure of local, state or national event. And the Church seems not to be surprised at the indifference with which it is regarded by society at large and appears indeed to be quite unconscious of that indifference.

Compare this negative and undemonstrative relation in which the Church and the general public stand toward each other with the attitude, active, urgent and self-advertising in which either one of our political parties stands related to the same general public. Self-assertion, urgent consciousness of a purpose to impress itself upon the thought of the public and to determine the action of that public is the very genius of the political impulse. The organized representatives of each party would by the mass of their respective memberships be charged with criminal apathy and political treason if such representatives did not move well to the front, and keep themselves there, and bend the public to the ordinance of political doctrine and political purpose. Politics is a matter that is made to mean something and something exceedingly definite, to the entire voting constituency of the country.

The Church on the contrary does *not* impress itself upon public life. The general public is indifferent to the Church. It is scarcely touched by it, and does not care for it. In case the pulpit does make a move to impress itself upon public life and upon the moral character of public administration, it is violently reminded (as I have had occasion to know) that it is interfering with what is none of its business, even though what is assailed be only the most fundamental and elementary principles of ethics. By not being distinctly and aggressively self-assertive in the way the old prophets were, people outside of the sanctuaries have come to suppose that we do not hold ourselves responsible for anything but what lies within our own ecclesiastical domain,—a conclusion that is not altogether illogical, considering the general disposition of the Church to confine itself safely within its own technical bishopric.

This is not a plea for the invasion of territory that is distinctly political. Politics is foreign to ecclesiastical responsibility, but political ethics is not. Wherever there is a distinct question of right and wrong it lies within the scope of the Church to have the last word. If society is corrupt, that condition is a reflection upon the Church; for society cannot unaidedly rise above its own level and the Church is the only body ordained or capable of uplifting it above its own level. To criticise society or any other feature of our common life is to acknowledge that so much of the area of our ecclesiastical responsibility has not been covered. We of the Church are put in charge of the world's moral character. We need to think that in our own hearts and to speak it out on all proper occasions, taking conscientious care though that the Church be not itself infected with the same moral maladies which it censures in the world outside. Once we become impressed with the length and breadth and solemnity of the responsibility which is thus devolved upon us we shall be induced to quit quarreling about the small matters of ecclesiasticism, and address ourselves unitedly and whole heartedly to our momentous business.

How long it will be before the millennium arrives, depends not only upon the purposes and mind of God but upon the fidelity to its obligations evinced by the Church which is God's vicegerent.

Our prime function as exponents of the higher law is as specific as the individual and as broad and inclusive as the family, society, the State and the Nation. Our function is to make that higher law great in the thought of the world; so to bring it in its unblemished grace and purity close to the general understanding and appreciation and so to impress it in its supernal excellence upon the world's consciousness and heart that it shall be a new influx of light and life, vitalizing palsied society; empowering it to become what unaidedly it cannot become; plucking it out of its moral depression; raising it to a new level; curing the world of its animalism and materialism and introducing it into the society of God and his elect. To achieve all of that is the ultimate purpose of history.

In all that I have been saying I have been conscious of the presence here of some who soon (and in some cases, very soon) will be standing out in the midst of the world of which I have been speaking. The world is a big and a fascinating place. With all that is depressing and bad in it, it is a great thing to be born into it. With all of danger there is in it, it is equally full of opportunity. By coming into active contact with its life and by standing and acting under the pressure of its weight, you have the opportunity of adding to your education a quality that you could never acquire at Gettysburg or at any other scholarly retreat. If you address yourselves heroically to its burden, to its downward thrust, you will become organized and compacted in a way that mere classical or scientific culture cannot do, just as a well-built bridge is never so strong as when a heavily laden train is passing over it, making close joints of all the component elements of the bridge.

By carefully inventorying your adaptations individually you will determine upon the particular sphere in life which you plan to occupy. That problem is fraught with



difficulty in many cases, and, if circumstances do not forbid delay, its decision will best be postponed till you are at least thirty, the age at which our Lord began work. By that time you will find out what kind of a fellow you are, and what the pursuit is to which by nature and education you are fitted. Your proper ambition will be to use that position in a way to make of yourself what is known as a success. Remember though that a man may make a professional success or a business success, without being a success *himself*. Carefully note that distinction. One may, for example, acquire a property of a million dollars and yet personally be such a constricted pauper that if he were put up at auction nobody would bid on him. Aim therefore at this double success. Be a success as a surgeon, or as a lawyer, or as a financier, or as a preacher, but do not fail to be a success as a man. Therein lies your true value. It is by that you will do your best work and it is by that criterion that you will be estimated after you are gone.

Now, some of that value that inheres in your personality you will want to apply somewhere to the public advantage, otherwise it would have been as well for the world if you had been still-born. Do not scatter it but concentrate it upon some spot, some one particular aspect and feature of the general life. Camp on that spot. Do not universalize yourself but particularize yourself. You may not be able to strike a blow of more than a pound's weight, but two thousand blows of a pound weight are just as good as one blow of a ton's weight. Do not forget your arithmetic.

The world was never more full of opportunity than now. Every one of the great questions that are being canvassed, and they are all at heart moral questions, is as an open door inviting interest, thought, study, experiment, action. Fix upon some one that is congenial to your cast of mind and that squares with your faculty of action and go to it as a consecrated missionary goes to a heathen. History is made in no other way. Show your worth. Enhance your worth by using it.

*New York City*

## ARTICLE II.

## THE MENACE OF THE SERMON.\*

BY FRANCIS E. CLARK.

All sorts of explanations are given for the decline in church-going in recent years. I venture humbly to attribute it to the sermon. No, let me hasten to add, to the sermonizer, as I shall hereafter explain. He is a rash man who denies that church attendance has fallen off, although I am aware that some people cheer and fool themselves at the same time by declaring that there is really no serious decline in church-going, or, if so, that it is only temporary or due to local causes. The popular preacher, looking at his crowded pews, is inclined to think our fears are groundless. Phillips Brooks would innocently and naively remark, "So far as I can see, people go to church more than ever."

Testimony from many sections is all the other way. The hundreds of lonely and gaunt church buildings on New England hilltops or Western prairies, either closed entirely or with a congregation so sparse that half a dozen pews out of the hundred would hold it without crowding, proclaim the indifference of the multitude towards the church. I am not comparing the present days with the remote past, when, according to the apologists for the present non-attendance, people went to church for the gossip in the graveyard between services, and for the sociability and neighborliness which, at that time, only the church afforded. Within the last twenty five years this falling off has been largely accentuated.

The church in the village where I make my summer home is typical of this recent decline. Even fifteen years ago it was comfortably filled Sunday after Sunday. In the meantime, the village has steadily grown, and the

\* Reprinted from the "Yale Quarterly" for Oct. 1922, by permission.

church attendance has as steadily fallen off. A beautiful new memorial church has been built, seating far fewer, but those few far more comfortably, than did the old church. The congregation to-day, as compared with that of the past, is in inverse ratio to the comfort and beauty of the building. The seventy-five or one hundred who formerly attended the sanctuary with regularity are reduced to an average of twenty or thirty. The former church-goers have not left town, and most of them are still above ground, but only the faithful few are seen in the church except on extraordinary occasions. No church quarrel, no exodus of the old stock, no unpopular minister, can account for the difference.

"Why is it," I said to a leading citizen. "that so few people go to church in our village in these days, It is the only church in town; it is the finest church building for miles around; the people like the minister. Why isn't the church full or at least a quarter full,"

"I can't explain it," he replied. "About ten years ago people began to take a notion not to go to church, and though we have had three or four good ministers since that time, no one can get the people out."

A lame and impotent conclusion, surely, but how will you explain it? Our village is not socially cold in other directions, and it is by no means an exception. In the decline in church-going there are hundreds and thousands of villages like it. and thousands of churches in city and country mourn scanty and dwindling congregations.

In some towns the experiment has been tried of having community churches. in which two or three or four churches of as many denominations unite—admirable examples of good fellowship and co-operation, one would think. So they would be, were it not that, with the loosening of denominational ties and responsibility, church attendance and church loyalty often diminish, and the community church building houses scarcely more worshippers than each of the churches held before the union, while the aggregate attendance is much smaller. The benevolences are likely to dwindle with the audience, and

the influence of the church upon the community is less than the combined influence of the separate churches in the older days.

I know the explanations which are usually given for scant church attendance: the automobile, the Sunday newspaper, the "wider open" Sabbath, the increase of popular intelligence which has levelled the minister to the average of his congregation, instead of leaving him on his old-time isolated pinnacle of learning and influence. But though all these reasons for empty churches are important, they are not primary.

I venture to claim that the root of the evil is the sermon, yet not the *poor* sermon, or the *poor* minister, who is often made the scapegoat. It is the worship of the sermon instead of the worship of God, it is the sermon idolatry, which we must chiefly blame for the really deplorable condition of many churches. This sermon idolatry is perhaps more often found in the non-liturgical churches. The Roman Catholics and the Episcopalians set less store by the sermon, as our fathers would phrase it, than those that are independent of the Prayer Book. The Prayer Book and the spirit of worship for which it stands, lead many devout souls to church. As a descendant of eight generations of American Independents, the first of the line having been driven out of a Prayer Book church by Archbishop Laud, I acknowledge with sorrow our undue worship of the sermon.

Of course, it is by no means necessary or universally true that the spirit of the worship of God should go when the Prayer Book goes. I shall be told that the constant repetition of printed prayers dulls their edge, and that to many they become a clanging gong and a tinkling cymbal. I would not put a Prayer Book into all the Protestant churches, if I could. Some may not need it; but I contend that the audible participation in the service on the part of the audience, has something to do with keeping up their interest and their sense of the presence of the Divine One. We seldom hear a ringing "amen" even in a Methodist church today.

Yet the trouble goes much deeper than this, and liturgical churches are given to sermon worship in these days as well as the non-liturgical. Think how far many churches have carried their sermon idolatry. The first question which the church committee asks concerning a prospective pastor is "Can he preach?"—and he will stand or fall in their opinion by the answer his sermons give to that question. To be sure, the committee may inquire whether he has spirituality and organizing ability, and whether or not he has a cranky, unsociable wife. But all the desirable good qualities expressed or implied by these questions may be overshadowed by a lack of homiletic ability.

It is said that every man is capable of one good story if he can get it out of his system. It is true also that nearly every preacher is capable of at least a few good sermons. But this is not saying, by any means, that he can preach one hundred and four, fifty-two, or, allowing a month for his vacation, even forty-eight, such sermons a year. Very few are capable of this, if by "good" is meant of fine literary quality, timely, devout, inspiring, and eloquently delivered.

So the poor candidate, heaven help him, goes from place to place, preaching his one, two, or three favorites, which may or may not prove to be favorites with his audience. The church seeking a minister hears the candidate with this one thing, his sermon, in mind. His past record for efficiency, his devoutness, his evident nearness to his Maker, all go for nothing, if those discourses—numbers one, two, and three—do not tickle the jaded palates of the sermon-tasters in his congregation. If he does succeed, however, and at last receives the hoped-for call, enthusiasm runs high for a time. Sermons four, five, six, and seven, are also on favorite themes; and he preaches them with vigor and earnestness. Eight, nine, ten, and eleven, too, go very well; and his people begin to say to their neighbors: "You ought to hear our minister—he is a wonderful *preacher*." Little or nothing is

said about his winning personality, about his godliness, about his prayers, about his helpfulness to the young.

So the neighbors go to *hear* the new minister, not to worship God, not to hear the Bible read and explained, not to join in the prayer and praise. Naturally, if they go for the sermon, they centre their thought on the one outstanding person who for an hour is the man in the pulpit, returning home to discuss and criticise what he says and does. God is there, but they know it not. The Book of the Ages is read, but it means little to them. A minute portion of the Book is taken by the minister at least as a portion of departure, but even that small section is soon forgotten. The minister's voice, his delivery, his enunciation, his thought or lack of it, his dress, even the way he handles his handkerchief, is considered and made a subject at the dinner-table for approval or criticism.

After a twelvemonth comes the "critical second year." The favorite themes are exhausted, even sensational themes can no longer stir the jaded sense of expectation, or, if they do, the sermon in its sensationalism is not up to the subject announced, and a disappointed audience goes away from the church to pick the minister and his sermon to pieces more violently than ever. Dissatisfaction grows, and at last comes the inevitable break in the relation of pastor and people, and the dreadful round of candidating is again resorted to. If the itinerant system prevails in the sermon-worshipping church, the people wait with resignation, and what patience they can command, for the action of the next conference, and for a new minister.

In nine cases out of ten the chief trouble is not with the minister, but with the vicious and utterly unreasonable standards by which he is judged. A few men, perhaps one in a hundred, have the gift of eloquence and the grace of continuance, so that by their power in the pulpit they can command the attention of large audiences Sunday after Sunday for years. Such men, however, often lack other essential qualities—a lack that makes their



ministry barren. The old saying was common years ago of certain preachers who were only preachers—it used to be said that when in the pulpit they should never go out. Yet a devout clergymen's tasks lie quite as much outside as in the pulpit.

Another deplorable feature of sermon idolatry is that it is the mother of sensationalism. If the sermon is the be-all and end-all of the minister's life, he comes to feel that by hook or by crook he must by it hold his congregation. To attract an audience continually, he will, if not well balanced, compete with himself and make each successive sermon outdo the last, like the old posters of Barnum's circus.

If he is not a sensationalist, the disproportionate time, mental effort, anxiety, and worry expended on sermons as compared with other duties, tend to weaken his influence and lessen his effectiveness. Knowing that he will be judged chiefly by the sermon and the morning sermon at that, he gives the people his "left-overs" in the evening. The mid-week meeting goes by the board, the Sunday School cannot be allowed to drain him of his strength, and the young people's meeting is left to run itself. They seldom see his face or realize his sympathy.

If he meets the young people turning away on Sunday from the evening service, the minister is cut to the heart and perhaps scolds them the next week, though they may have had more church services that day than their elders or the pastor himself. The wish not to hear the sermon he considers almost a personal insult, and no wonder, for if it is true, as the people have made him feel, that the sermon is the one thing worth while in the whole service, for them to neglect it seems a reflection on the preacher.

I read not long ago a New Year's greeting by a pastor, which related wholly to morning church-going (the church has no evening service). He pleaded with them to go to church. There was nothing about sustaining the benevolences, the mid-week meeting, the Sunday School, the devotional life. According to this long pastoral letter, the only duty of the parishioners was to go to

church on Sunday morning, when the chief thing about the service is the sermon; it left the people to believe that their other activities were of little moment. Thus a vicious circle is completed; the people demand great sermons, the pastor demands large audiences. Neither fully satisfies the other, and the rift in the lute grows wider with the increasing years.

Our non-conformist ancestors did us a disservice by putting undue emphasis on the sermon, and at the same time making their meeting-houses as bare of holy symbolism as they could—no cross to remind us of Him who died upon it; no windows ablaze with Bible scenes or religious emblems; no service leading up to the sermon except the most meagre, and that so arranged as to set off the sermon as supreme. Even to-day in many churches we call the prayers, hymns, and Scripture readings, the "*preliminary service*." Preliminary to what? Why, to the sermon, of course! So it matters little if we are late to church; we will not miss much, is the inference—"only the preliminaries." Think for a moment of the profane implication. Most Christians claim, whatever their views of inspiration, that the Bible is in a peculiar sense the word of God, but the reading of it is only *preliminary* to the sermon. The prayers are not the thoughts of the minister alone, but voice the petitions of all, and yet they are only *preliminary* to his essay on some topic of the day, perchance. The hymns are the devout expression of the greatest religious singers of the ages, and are meant to quiet, to soothe, to uplift, to inspire the soul. But, after all, to the average parishioner, they are only *preliminary* to the sermon. To regard them as such is an insult to God, and no compliment to the preacher. The small congregations of to-day in a multitude of churches are the direct result of this inversion, in the minds of the people, of the relative importance of the services.

In our grandfather's days, their stern theology would have brought them to the church, even had the law of the land failed to do so. Church-going was a duty if not a

privilege. Their theology has lost its grip, their sense of duty has become more tenuous in their descendants, and the sermon has been made a fetish, which is often powerless to win attendance. There is nothing left for many of these descendants but the Sunday paper or the golf links.

Moreover, those early ancestors of ours had a sense of the presence of God which we often sadly lack. Some of them called the church by a homely name, "the meeting house"—not the house where they met one another, but where, supremely, they met with God. Like the great Temple of the Jews, it was to them "the place where His honor dwelleth." Like David they cried out, "I was glad when, they said unto me, 'Let us go into the house of the Lord.'" David did not go to the holy place, I believe, to hear a learned rabbi expound the Scriptures, but because it was the house of the Lord, not chiefly the house of the preacher. While our modern pantheistic notion that God is in one place as much as another is true as a cold, philosophic proposition, it often results in our finding Him nowhere. Surely the golf links and the moving picture show do not give one the opportunity to "practice His presence"—an experience of which Jeremy Taylor and other mystics made so much. Without at least a touch of mysticism, worship is a cold and barren thing.

Many of our modern churches in their very architecture emphasize the sermon supremely. They look like theatres outside and in. Are the acoustic properties good? is the chief question asked about them. A "dim, religious light," a long-drawn aisle, a vaulted roof, are all considered abominations if they interfere with seeing and hearing the preacher. Yet a worshipful building, which is not necessarily a hard building to hear in, may help to produce a sense of the Divine, a sense that quickens the intellect as well as the emotions, thus making the effect of the sermon upon the congregation more profound.

We hear on every side of the scarcity of ministers and the dearth of theological students. The secular as well as

the religious papers have taken up the cry, which often degenerates into a wail. Some of our schools of theology are half empty, and the supply of ministers is running out. What are we going to do about it?

Laymen can do one thing, and, if the churches are to thrive, the laymen of the churches must do this. Put the emphasis in church-going upon the idea of worship rather than upon the drawing power of the sermon. No wonder the average college student is appalled at the outlook when he thinks of going into the ministry. He is apt to reason, unless he thinks of himself more highly than he ought to think: "How can I satisfy one hundred sermon-samplers every Sunday? I do not pretend to be a Beecher, a Spurgeon, or a Phillips Brooks. I do not claim brilliance of diction or unusual oratorical power. I will gladly do the best I can. I will give abundant time and thought to the preparation of my sermon. I will read and study and pray and take to myself no rest until I give the people the best that is in me. But, even then, how can I hope to compete with the occasional lecturer, the 'Chautauqua Star,' or the specialist who gives all his time to one subject and to one or two addresses? If sermonolatry has obsessed the people, if oratory is chiefly what in these days they want, they will have to look elsewhere. I can do more good in some other calling."

It would be different if he could say to himself with confidence: "The people will come to church, not chiefly to hear me but to listen to God. He may speak through me, but it will be His message and not mine they will desire. They will come also to pray and sing and to realize the Divine presence. They will ask me to be their leader, their minister, their servant in sacred things, not their dramatist, or their orator, who must keep the pews full by eloquent accents and thus outdo the minister across the street." Such an attitude, if shared by the churches, would keep the schools of the prophets full, and would fill them with the right kind of prophets.

The Russian church services without a sermon are crowded with worshipping peasants even in these awful

times. In former days I have seen little Siberian churches thronged with men, the tears streaming from their eyes as they stood before the ikons or prostrated themselves on the floor. I have seen Russian soldiers in long ranks pause for prayer with bowed heads, before taking their morning coffee. I have seen throngs besieging heathen temples to worship gods made with their own hands.

Reprobate as we may think such worship, and the objects worshipped, they make clear this fact—that men innately seek a God whom they may worship. They will not go to church in any great numbers or for any great length of time if the sermon of the average minister is the chief attraction. The sermon alone has little sustained drawing power. If it is made the supreme motive for church-going, it is a menace to the church.

There is but one way to fill our churches with men and women, and to keep them full. They must be filled first with the spirit of worship. "This is none other than the House of God," must be written on every lintel.

## ARTICLE III.

## THE LIFE TO COME.

T. B. STORK.

The life after death whenever thought of at all must breed in us all, if no other feeling, the most intense curiosity. The unfathomable mystery of it, the universality which makes it the inevitable and common lot of every human being, the utter silence that guards its portals, from which, in all the centuries, not a single sign, not the faintest intimation of what lay beyond, has ever come to us, all these must stimulate a deep, insatiable desire to peer into that darkness to open those awful gates of death toward which we all slowly, but surely, draw nearer and nearer day by day, hour by hour. Those gates, whose unbroken silence is more portentous than any written or spoken word.

Apart, however, from curiosity, there is an even stronger feeling that urges us to seek some knowledge of the future life; it is the longing of all men for some message, some tidings of those they love who have entered that life. How well the tender lines of Tennyson express this universal feeling: "Oh, for the touch of a vanished hand and the sound of a voice that is still." No wonder, then, that men should seek, however vainly, to penetrate the impenetrable. Consider for a moment the record of witches, magicians, the spectres and ghosts of the ancient world, all the modern spiritualistic mediums, the table turnings, rappings, slate and other writings of later years, all the machinery which man has brought into use to invade that realm forbidden to mortal men, their vain and impotent strivings for some word, some glimpse of what lies beyond those awful portals of death. Consider too the utter futility of it all, the absolute emptiness of all sense, of all comprehensible meaning that has been



the result of these attempts. It may be said, I suppose, without fear of contradiction, that not a single bit of real knowledge has ever come back to us. Knock we never so loudly upon those portals they return no answering sound. Foolish reports, ridiculous statements there have been in endless succession purporting to give us detailed accounts of the future life, but a very slight examination of them speedily reveals their absurdity. On their very face they are impossible of belief for it is not by any mechanical devices of tables and slates, or by some human medium, that any real knowledge of that life can be gained. The method is entirely unsuitable to the end. We might work for centuries in vain, as men have worked, on these crude attempts to enter the unseen and spiritual by material devices.

Suppose instead we adopt quite a different method. Let us examine the matter from an entirely new angle. I think in that way we shall perceive, not only the absurdity of the accounts received that purport to tell us of the future life, but we shall see, if we set ourselves soberly to study the problem, that we have in truth some few facts or data that will give us at least a partial, and so far as it goes, a true account of that life, of what it must be judging it and inferring it, not from reports of mediums or spirit writings, but from positive facts that we know of ourselves and our mental and spiritual constitution. In other words, philosophical and psychological investigation of what we know of ourselves will reveal something of what that future life must be if we are to be partakers of it. It is only in this way that we can get any rational notion of what awaits us all.

Let us then gather together what facts we have and see what we can make of them. For example, we know that when the body dies and is buried, all the organs of sense, the eyes, the ears, the nerves of sensation, perish with it. It is clear, therefore, that these channels of communication with the world outside of the self are closed. Assuming that the self remains and lives apart from the material body, assuming that is the immortality

of the self, it must follow that its knowledge of what lies without the self must be derived in a way new and independent of those organs. That we cannot know in the future life as we know in this seems a reasonable, if entirely negative conclusion from the facts. This exhibits at once the utter nonsense of what we are told of the future life in terms of our present life, as if men smoked and talked and heard and saw, and were altogether existing under the same conditions as obtain here and now, possessing their senses and using them as they did in life here. I would not ignore or treat as negligible the few hints of that life contained in the Scriptures. St. Paul tells us that we shall all be changed, and again in the great chapter on the resurrection he tells us that it is sown a natural body; it is raised a spiritual body. There is a natural body and there is a spiritual body. This vague account in no way militates against our speculation, but rather lends what may be called a negative confirmation to what we have adverted to, namely: that the self possesses no longer a natural body, is deprived of those organs of the natural body, and must look to other means of communication in the future life. What a spiritual body may be we are not told; it may be only a fashion of speaking adapted to the weakness of our human comprehension.

Returning to our theme, we may venture perhaps to conjecture, reasoning only from our mental and spiritual constitution as we know it, that continuing to be ourselves in the next world, and, as such, requiring to be ourselves some means of acquiring from and conveying to the outside world information, that we will, without our former organs, be able to receive and to impart knowledge. Possibly we shall be able to do this without any organs of perception or expression. We shall know directly without any intermediary, and may express our thoughts in the same way without either words or organs of speech. We have experiences in this life that afford some analogy to this: intimate friends read each other's thoughts without speaking on the one side or hearing on the other.

Why should not spiritual bodies, to use St. Paul's expression, have the same power in a more perfect degree? How much more satisfactory an actual transference of thought would be to the cumbrous operation of putting it into words like some code message to be decoded by the hearer as best he may. Those who have undertaken to express a complicated, a subtle, an evasive thought by words, know how imperfect words are as a medium of communication; how much they fall short of their purpose. How often when expressed in words, thoughts go astray, get misconstrued, sometimes fail utterly of their meaning. A complete and perfect transference of the thought without words with all the nice shades of meaning, however slight and delicate, preserved and made known to its recipient! What a wonderful bond of union that would be for congenial spirits, a bond far surpassing anything that we now know.

But again, we must presume a power of perception in the self of the next world. This in like manner will be unhampered by the natural body: it will have to be a perception without eyes and therefore, a very much greater perception. We are accustomed to regard our eyes as affording us the means of beholding the external world; we never imagine that their powers are in reality limitations, that we only perceive what they can render of vision to us. We see one or two things at a time because that is the limit of our eye capacity. May it not be possible that the self, freed from this limited power, might have a far reaching perception not as we understand it, through the eyes, but a perception that might take in all things at once at a single glance, in some way entirely new and unknown to us here. It might be a perception, not only more extensive including in its sweep the universe, every object of perception, but might also be more intensive; it might include much more than what is given in mere sight. We know that animals now have keener perceptions in some respects than those possessed by human beings; perhaps our perceptions will be inclusive of much that now we do not perceive at all; do not even have

knowledge of for want of that perception. We might be able to perceive atoms, germs, molecules, ions of electricity, the mysteries of nature now hidden from our eyes and only imagined by our minds. In like manner the idea of space will disappear if, as Kant has shown us, it is a mere form of our intuition. If we tax our imagination sufficiently to picture the self in the future life as a spirit and as such present everywhere at once, it will be evident that space for such a self will not exist; for as a mere form of the intuition, a method of apprehending the phenomena of the external world, it will disappear with the destruction of the body. That method of apprehending will no longer be required and so will cease.

If these ideas seem startling, subversive of all that we have previously known it is in place here to make the point at once, that to understand the future life we must revise all our ideas derived from experiences of this life: we must make a new construction of all our notions; certainly whatever our conclusions, they cannot possibly be so repulsive to common sense as the ridiculous accounts purporting to come to us from the next world in which grand pianos, smoking, and I do not know what other palpable absurdities figure. We are endeavoring by careful reasoning to build up our notions from what we know of ourselves and of our mental and moral constitution, feeling very sure that in these must be found all that we have to rely upon for data as to the future life.

We cannot understand how we can be present everywhere at the same time: our ideas are shaped by our knowledge of our bodies, material and hampering our every movement; we try to think the idea in terms of matter under the category of substance, as if the physical body were to be in every place at the same time, this we know by experience is impossible. But the spirit or the spiritual body, to use St. Paul's phrase, is not so restricted. We have instances well authenticated of spiritual appearances apart from the body that certainly give us hints of the power of a human spirit to transcend the ordinary limitations of the material body. The famous

case of Lord Brougham's friend is one such. Lord Brougham and his friend had made an agreement when at college that in the event of the death of either, the one dying would, if possible, appear to the survivor. Years afterward when Brougham had long forgotten the matter, one day when he was in Norway, I think, to his great surprise the friend appeared. It was found that he had died that very day in far off India. There is, too, a general acceptance of the belief that phantasms of the living, as they are called, are quite possible and do occur; that is to say, living persons do sometimes appear in places distant from where their material, physical bodies happen to be. In analogy with these appearances it is not incredible that the spirit of the self, therefore, may be expected to have powers and capabilities in the future life very different from those of the physical body of the self in this life.

Omnipresence is not an entirely impossible unheard-of power: we are told that it is one of the attributes of God who is a spirit, and it may be that it is a power of all spiritual beings. Of course we cannot picture to ourselves how this is to be; we cannot understand even the remarkable appearance of living beings in places apart from the dwellings of their material bodies. We have no way of even imagining what a spirit apart from its bodily habitation can be like; we think of the wind, of some impalpable gas, as the nearest attempt at comprehension of what is really for us incomprehensible.

Thus again our notion of place is put aside: doubtless many who think of death picture to themselves some place to which the soul goes, perhaps they may even have pity for a soul going forth all by itself into some vast and lonely universe; but suppose there is no place; suppose the soul released from its body is everywhere at once, penetrates the whole universe. There can then be no loneliness, no separation, but a union with all and everything at once. It will not go anywhere but will be every where. Loneliness is due to absence; a presence that is everywhere cannot therefore be lonely.

One consequence of these changes in perception and presence will be that we shall lose all sense of time. The words of Scripture will be fulfilled and time shall be no more.<sup>1</sup> For time is simply and solely the result of change, of new sensations succeeding present sensations and so compelling a reconciliation of the changes experienced by the conception of time. If we can imagine a consciousness filled by a single impression and unchanging, such a consciousness would have no idea of time: for it there would be no past or future, only an eternal present. Going a step further we might imagine a consciousness whose single impression would embrace every existing thing, would take in at a single moment the totality of all things. Such a consciousness would in like manner have no idea of time for there could be no possible change in a consciousness which embraces all things, no new thing could, by the supposition, ever enter and so with that consciousness there would be no past or future.

And so we come upon a new and truer notion of eternity. We become aware that we are trying to think eternity in terms of time, that is in terms of change, the justification and necessity of time, forgetful of the fact that eternity is changeless and that therefore it cannot be so thought.

If we try to think it subjectively as an endless succession of thoughts or events or impressions of the external world, a continuously changing consciousness, it seems beyond the powers of our imagination to picture it. Nor can we think it in external terms of time as it were a line in space that has no end but stretches forth to infinity, incapable of increase or diminution. The mind refuses to think either of these ideas. But with the disappearance of time and its essential correlative, change, we see that eternity is changeless; it is this characteristic that constitutes it eternity. Thus it comes about that eternity will be realized by a consciousness that embraces all things at once and thus eliminating with it time, which is the correlative of change.

1 "There shall be time no longer." Revelation X:6.

A changeless consciousness as a picture of eternity may at first seem anything but pleasurable or worthy of our anticipations. We who are never looking forward, expecting always the new and unknown may look upon such a consciousness as wanting one of the great essentials of happiness. This is due to our feebleness of understanding our inability to grasp what is in store for us in the future life. For that life will be a life of attainment as this life has been a life of struggle, of endeavor. There all will be finished accomplished that is only in the tentative state here. It is the earthly pleasure of striving that gave point to Sir Isaac Newton's famous declaration that if there were presented to him on the one hand truth, and on the other the search for truth, he would unhesitatingly choose the latter. The pursuit of truth, the endeavor to discover it with all the strength and skill he could bring to the effort gave him more pleasure and anticipations of pleasure than the actual finding of what he sought. Such is the pleasure of the hunter, such is the Sisyphus-like pleasure of all human living ever striving but never finally attaining what it strives for.

On the other hand, in the next world it will be the pleasure of complete attainment, that pleasure which we have never known in our earthly life and did not even conceive as pleasure, because every so-called attainment here is always nothing more than a step in the long never-ending process of striving which makes up that life. The child attains boyhood, the boy attains manhood, the man attains wealth or fame or what you will, but there is no finality of attainment; every attainment looks forward to something beyond, there is no supreme goal. The sense of final attainment is the reserved pleasure of the next world.

And what a pleasure that will be, incomprehensible here because of our physical limitations, the material conditions of our earthly life; in that spiritual realm all material things and their accompanying materialistic ideas will be left behind and we shall realize in all its



meaning the truth that we are in an utterly different world, with different, and to us now, incomprehensible pleasures.

Thus it is plain that we must contemplate a tremendous revolution when we contemplate the future life. Nothing but ourselves will be unchanged. Our ideas of happiness, of pleasure, must all be, not changed, that is too feeble a word for what we shall suffer, new ideas of happiness and pleasure must be established. In this life all our happiness, all our pleasures, find their roots in the senses to a greater or less extent. Spiritual pleasures, intellectual enjoyments we have, but an analysis will generally exhibit the highest and most ideal of our pleasures planting their feet more or less completely in the clay of the senses. We must prepare ourselves therefore for an utter change of view if we are to even conjecture the pleasures of the next world; we must establish an entirely different standard. It is not a change of degree, but of kind. We must remember that life here is a striving, a perpetual flux, a rushing stream of endeavor that never reaches its end; there it is attainment; a deep pool, restful, serene, with the serenity of perfection to which nothing can be added or taken away without marring that perfection. To our mundane ideas there seems to be little of satisfaction: we are trained by our experience to find pleasure in movement, in striving, working toward some end; we do not know the pleasure of repose, of perfect quietude that asks for nothing more and seeks nothing because it possesses everything, with neither future nor past, but only a perpetual never-ending present. The truth of this is hard to grasp for it has as many sides as a diamond that with its facets reflects the light from innumerable angles. It is a diamond truth that must be studied from countless points of view.

Taking then another view we must remember that in the present life the great truth of the self seems to lie in doing, in accomplishing; we value a man and his life very largely by the work he does in the world, but in the next world the great truth will lie in being; it will be what a

man is rather than what he does; being and not doing will constitute the highest truth of our life. We shall see that doing, accomplishing, was only the preliminary stage to the higher truth of being; what you are, not what you do, will be the question. In this world we know what we are by what we do, being and doing are correlative and there is no doubt they are closely connected; what a man is, he does, and so we know him in this life by his doing. By their works ye shall know them, for being is the source and spring of all doing. But this being (the condition of the future life) must not be conceived in the materialistic picture with which we are wont to associate it. It is not the sitting in utter idleness with golden crowns on our heads and harps in our hands, clothed in white garments; these pictures of the next world are not to be taken literally, they are merely concessions to our feeble earthly imagination which cannot rise above these gross material pictures of heaven. We cannot conceive for want of terms of earthly expression in which to express it, the supreme bliss of perfect being, a perpetual present so constituted seems flat, uninteresting, featureless, but that is because we do not properly conceive it. A permanent unchanging condition of happiness is unknown to us: everything, even our brief periods of happiness are constantly changing; nothing stands still for a single moment. We can scarcely utter the words "I am happy" before what we express is gone into the past of memory. It may be hard to exactly comprehend the kind of pleasure which will go to make up that state of attainment in which the soul will find itself in the next world. The question naturally arises, what will fill that new state of consciousness, tranquil as some deep pool with none of the agitations, the ever changing excitements that fill its cup of pleasure in this world.

Some suggestions on this point may therefore be in place. Two possibilities present themselves as the transcendent sources of pleasure, communion and presence of God and communion and presence of the saints. These would seem amply sufficient, if not overwhelming in rich-

ness of promise for they will be the totality, the sum of all things possible. The difficulty will be rather to measure the measureless richness of such pleasure. The Bible tells us of dwelling with God of communion with Him of simply being in His presence as the beatitude of all beatitudes. Accepting them perfunctorily we little realize their tremendous import, the richness and wonder of that communion, of what it must mean to communicate with Him, not through a glass darkly but face to face. Beyond human powers as now constituted to understand we may yet faintly imagine what this will be. It will be a knowledge surpassing all the knowledge which men have gathered in the centuries of their researches into nature, all the secrets of nature, the very innermost arcana of its working will then be revealed. The atom if there be such a thing; the stars and the stellar universe, so vast that even in our human knowledge of it requires light 56,000 years to traverse a part of it, secrets so marvellous that we are not even aware of their existence, all these will be ours in that knowledge and communion with God. How many aeons reckoned in time will suffice for that infinite revelation of the infinite in God manifested in his works. This is but a faint hint of the richness and fullness of knowledge which the knowledge of God will mean. All the work of the astronomer, the biologist, the chemist, the discoverer is but a studying of the mind of God, a seeking after that very knowledge of Him which in the next world will be theirs for the asking.

So of the communion of saints; what an uninteresting, almost repellant Sabbath school flavor that expression has! When once we begin to know what that communion really is, it will seem very different from the arid recital of the creed that we believe in the communion of saints. Conceive, if you can, the coming of the soul into close and sympathetic communion with millions and millions of other souls, not only those of our little earth, but of the universe, souls of every degree, heroes, martyrs, thinkers, artists, poets, of every age and clime. The meeting

with a single distinguished or great person here and now is an event, but there it will be the meeting of all the distinguished, all the great that have ever lived and shown themselves worthy. The newly arrived soul will share their thoughts, partake of their feelings, make one more of that vast orchestra of souls.

Experiences in the present life give us intimations of what the joy of such a communion of souls must be. And one who has ever made one of some vast assemblage of people all animated by the self-same spirit, filled with some mighty wave of feeling that makes them one, carries them out of their narrow selves, must have known the high exaltation rising sometimes to an almost divine intoxication when he felt not that he was himself but only one of that vast multitude with but a single thought, a single feeling. I care not so much what the feeling is provided it unites and makes them one soul for the time; it may be an emotion of charity and pity, of war enthusiasm, of great sorrow, triumphant joy, whatever unites them so that every heart beats as one. Then imagine the same process only magnified millions of times into that great assemblage which no man can number, the universe of souls united with his own soul in close and congenial intercourse. What a sense of power, not his own, but of all; what a joy, not his own, but of all, that will be! The universe will be like one great family multiplied millions of times and all the rare and precious intimacies and joys heretofore confined to a narrow family circle, will be the joys of every soul with every other soul everywhere. It will not be the joy of one soul, but the joy of millions of souls poured into each and every soul.

Why this should be, why the union and harmony with other souls should breed such a joy in each, it would be hard to answer save that it is so. It is the fundamental primitive instinct of the soul to long for and seek union with all other souls and not to rest satisfied separate and divided from them.

What then will be the precise nature of the pleasure

which these possibilities present to consciousness? It has been said that it will be a pleasure of attainment as contrasted with the pleasure of striving, anticipating, it will be a satisfied consciousness filled with all and asking nothing for it will have everything. How then is a consciousness filled with a knowledge of God, that is all knowledge, filled with the emotions of all mankind, of the universe that is all emotion, to be conceived as deriving pleasure from such content? A passive receptive consciousness of this sort may seem utterly foreign to the ideas of pleasurable enjoyment. If we could by searching our present experiences find some state that corresponded, however slightly, to this, some moment of earthly experience in which the soul seems to be at rest, simply accepting and enjoying a present instant, without looking back to the past or forward to the future, a brief eternal present, we might possibly get some idea of that future state. Has any moment of our earthly experiences any, even the least, of these characteristics? It seems to me that such moments do occur, rare perhaps, but frequent enough to let us know of our possibilities. There are moments when we can truly say these conditions are at least partially fulfilled, experiences that make some approach to the heavenly state. Recall the moments when you gazed upon a splendid sunset, were awed by a view of the Alps, beheld some great work of art, listened to a symphony of Mozart, read a poem of Shelly. All these states of soul were static, self-contained, asked nothing from without, but were complete in themselves. The wave of pleasure which poured into the soul excluded all sense of time past or present or future. The soul, all extraneous thoughts excluded, remained tranquil, quiescent, contemplative, in a state of perfect rest and tranquility; it had attained, had ceased its strivings, satisfied in an eternal present that was for the time eternity. Such, in some measure, will be the soul's state in the future life.

Here then it seems to me we have a reasonable conjecture of the next world, a conjecture which we cannot de-

monstrate, it is true, but which follows out these lines of development and growth with which we are familiar in other things and in the world we know. It is by proceeding from what we know that alone we can make any approach to what we do not know. And some things we do know about ourselves with full assurance, from these we may reason with considerable plausibility to those things which we do not know and have no means of knowing save by these more or less probable inferences. Strange and new as these may appear they are based, at least in some measure, on what we know of ourselves and our mental and spiritual condition and upon the assumption of the identity and immortality of the self in the hereafter.

If we are to preserve that identity we cannot change our methods of enjoyment, our fashions of thought so utterly and completely as to lose it. We must remain the same in fundamental character, tastes, capacities, as we are in this world with only such changes as are due to the changes of environment, and conditions. What these changes, due to the new environment, are likely to be we have tried to point out.

*Philadelphia.*

## ARTICLE IV.

THE PROBLEM OF LUTHERAN STUDENTS DOING  
GRADUATE WORK.<sup>1</sup>

BY REV. N. J. GOULD WICKEY, PH.D.

A score of years ago one of the big problems confronting our church colleges was *more students*. General Secretaries, Assistants to Presidents, and College Canvassers were elected, and the country was scoured for young people who might bite at the college bait. Partly as a consequence of this campaign, our colleges have unusually large enrollments. A Lutheran college reports an enrollment of 307 in 1914-15 and 603 in 1921-22, and increase of approximately 100 per cent. in 7 years. But it is in the recent Freshman classes that we discern the amazing demand for a college education. This same institution in 1918-19 had a Freshman class of 126, while in 1921-22 the Freshman enrollment was 261, an increase of over 100 per cent. in 3 years. Chiefly from this situation, there arises a new question, namely, the limitation of enrollment. And this problem is being considered at this time by a few of our colleges.

With the increase of students came the demand for *widened curricula*. Our colleges have been adding courses and whole departments. The vocational guidance craze has gripped our colleges with the result that they are adding courses in Engineering, Business Administration, Music, Voice Culture, etc. We do not object to the widened curricula, but we do deplore the tendency to forget that material success "depends not so much upon mechanical efficiency as upon personality, imagination, knowledge of men and women and of the economic forces which play upon one's business." We are forgetting that

<sup>1</sup> This paper was read before the annual meeting of the National Lutheran Educational Conference, which met at Chicago, Jan. 9-11th, 1923.



it is the cultural subjects which stimulate the life forces which, in turn, are the basis of all achievement.

From the increase of enrollments and the widening of curricula there naturally arises the necessity for *enlarged faculties*, since the size of the faculty should bear a definite relation to the number of students and the number of courses offered. And not only must our faculties be sufficiently large, they must be *competent and adequately trained*. This demand comes from the necessity for standardization. These two requirements are well-known to and supported by every efficient college president. But it is just here that we are brought face to face with, what has been called, "one of the most serious problems which our college administrators have to meet: namely, *an adequate supply of competent Lutheran professors for their faculties*." It is in the light of this situation that the subject of this paper will be discussed.

In order that I might have some intelligent basis for constructing this paper, I addressed a questionnaire communication to the presidents of 20 Lutheran colleges. Therein "graduate work" was defined as "specialization in some particular subject, other than the study pursued in professional schools, such as dental, medical, law, and theological." Specialization may be undertaken in such subjects as law and theology, that is, work beyond the regular three years' course, and such study is admitted as graduate work. Then the following questions were asked:

1. Number of members on your College Faculty?
2. Number of non-Lutherans on your College Faculty?
3. Number of graduates from your college department doing graduate work within the past five years, and the Universities attended, designating the number at each?
4. Number of your graduates over any length of time who have lost their Lutheran faith through their graduate work.
5. Supposing that Universities are on a par in their

various graduate departments, which would you recommend? Please name five in order of preference.

At this time of writing, 13 replies have been received, representing the main general bodies of the Lutheran Church of America. Although the objections always laid against questionnaires: terms are not defined, questions are vague and indefinite, may be presented against this one, yet the answers are of material value for the purposes of this paper. Besides this questionnaire, letters were sent to a few Lutheran pastors and educators who have done graduate work asking for their reaction to the general problem.

Our question concerns principally the college administrator; but the point of view of the student must not be neglected. The writer occupies neither of these positions, but he is close enough to both to be able to see the problem from each angle,—at least such will be his purpose. So we shall endeavor to present the problems and possibilities involved in encouraging our qualified students to do graduate work with the prospect of their service in Lutheran schools. The discussion will proceed along the simple lines of attempting to answer the following questions: Why should our students do graduate work? Where should they be sent? and, Who should be encouraged?

### I.

In harmony with the spirit of the age, we shall ask first: of what use and value will it be to encourage our capable students to do graduate work? Our answer to this question will color the whole discussion of our problem. If there be no necessity for our students doing such study, then it is hardly worth while considering our problem at all.

Although standardization was the chief factor which brought the problem acutely before the minds of our college administrators, yet that is not the chief reason why we should encourage *our* students to pursue graduate studies. If standardization is the primary reason, then

it is quite easy to secure properly trained men who are members of other denominations to serve on our faculties. But it is at this point that we begin to see the underlying cause which makes our problem so serious, namely, *our Lutheran colleges must have Lutheran faculties.*

And why must our colleges have Lutheran faculties? Is not this putting Lutheranism above scholarship? Is not this a sign of bigoted sectarianism? Is this not disqualifying members of other evangelical churches who may be qualified scholastically? Our answers to these questions will depend upon our conception of the relation of a church college to the church which controls it or with which it is affiliated.

A church stands or falls with its schools. The school, as the child, must be true to its mother, the church. To be a child means more than to be fed and clothed. It means adherence to the mother's ideals, defense of the mother's purity, and support of the mother in her weakness. In short, the relation between a college and the church which controls it must be one of *loyalty*, which involves steadfast service, protection, and maintenance of interest and affection. We are aware that loyalty is a dangerous virtue, since it is allied with partizanship, it tends to limit growth adhering to things as they are, and it often is allied with irrationality. We are aware also that we are open to the charge of stressing churchianity rather than Christianity. But we are not asking for a "mind-and-spirit-dwarfing sectarianism"; we are pleading for a "wholesome Lutheran denominational consciousness." And we believe it is the distinct work of the church college to reflect and develop such a consciousness.

That the church college has such a distinct place to fill and a unique function to perform in the life of the church, is recognized by all who are in close touch with both the church and the college. Dr. R. B. Peery, in an address before this Conference in 1920 on "What Does the Church Ask of Her Colleges?" reversed the figure which I have used above and said, the college is "a nursing mother to the church; a healthful fountain out of which

her life shall flow; a center of denominational influence and strength." And Dr. Henry Louis Smith was aware of this vital relation when he said, "The Christian college is the manufactory which takes the finest raw material the Church can furnish, multiplies its value a hundred fold and returns it to the Church in a life-giving stream of intelligent faith, trained power, and consecrated leadership."

If we can agree that the relation between the Church and its schools is an organic one, then we must draw the conclusion: Lutheran colleges must have Lutheran faculties. I would go so far as to say that a majority of the faculty members being Lutherans is not enough. It must be remembered that all departments of an institution add their part in producing the college spirit and atmosphere. And there are many occasions in most departments of a college when a Lutheran professor could say a word which would strengthen and develop the Lutheran consciousness; if he were not a Lutheran, that word would remain unspoken with the consequence that the Lutheran consciousness would be that much less developed. In Chapel Talks, in Faculty Meetings, in various gatherings, with an all-Lutheran faculty, things could be said which, under other circumstances, would remain unsaid or would produce embarrassment if said. I do not contend that non-Lutherans on a faculty would interfere in any way with the confessional basis of the church controlling the college; I am inclined to think they would be very careful in this regard. But I do contend that the denominational spirit cannot be as aggressive and positive as otherwise it could be. Unless the faculty is unified in its religious consciousness, the college cannot adequately perform its function in the life of the Church.

Now it is interesting to learn the proportion of non-Lutherans on our college faculties. The thirteen colleges, from whom I have heard and which are representative of the Lutheran institutions in this country, have a total of 289 faculty members, of which 47, or 16 1/4%, are non-Lutherans. This is not a bad showing when com-

pared with other denominational schools. I have heard of 7 non-Lutheran colleges, representing the Baptists, Catholics, Methodists, and Presbyterians, which have a total of 185 faculty members, of whom 53, or 28 1/3%, are not members of the denomination controlling the college. I have information from three Presbyterian colleges which shows that they have 116 faculty members, of whom 42, or 36 1/5%, are non-Presbyterians. But three of *our* colleges have a total of 76 faculty members, of whom 26, or 34 1/5%, are non-Lutherans. We should note that the average non-Lutheran faculty numbered 27, while the average Lutheran faculty numbered 22. If our Lutheran faculties were larger, perhaps the percentage of non-Lutherans would be larger also. However, in this connection, it is worth while pointing out that of the Lutheran institutions having any non-Lutherans at all on their faculties, the one with the largest faculty has the least percentage and the one with the smallest faculty has the largest percentage of non-Lutherans.

But Lutheran colleges must have not only Lutheran faculties, but *competent* Lutheran faculties. The demand for standardization is great everywhere. Boards of Education are being put into embarrassing positions by these demands. No longer dare sympathy for a man who is out of a job be the motive for some one getting him a professor's chair. No longer dare the pulpit-orator be considered an adequately trained man for a college professorship. As to just what should be considered an adequate training for a college professor is made very definite and clear by the Statement of Minimum Requirements for Accrediting Colleges adopted in 1921 by the American Council on Education and other National Educational Bodies. It reads as follows: "The training of the members of the faculty of professional rank should include at least two years of study in their respective fields of teaching in a recognized graduate school. It is desirable that the training of the head of a department should be equivalent to that required for the doctor's degree, or should represent a corresponding professional

or technical training. A college should be judged in large part by the ratio which the number of persons of professional rank with *sound training, scholarly achievement, and successful experience* as teachers bears to the total number of the teaching staff." Since this standard will be adopted by the various accrediting agencies, or colleges, if they desire to be accredited, know what is required of them so far as the qualification of their teacher is concerned.<sup>2</sup>

Competent Lutheran faculties will not only assist in the standardization of our colleges, it will also enable our colleges to be of greater service to the Church. If lack of scholastic training prevents our seminaries from rendering adequate service to the Church, as it has been claimed, this is far more true of our colleges, for the college develops and molds both the ministry and the laity. The strength of the college determines the strength of both the pulpit and the pew.

It is now necessary to ask: is there an adequate supply

2 This raises the question whether graduate study and degrees guarantee teaching ability and competency. It is claimed by some that the poorest teaching, in the American educational system, is done in colleges and universities, especially the latter, where much of the class-room work is performed by investigators and not teachers. The reason for this poor teaching is said to be the absolute lack of professional training requirements for college and university teachers. It is suggested that every candidate for the Ph.D. degree be required to minor in education, emphasizing the methods of teaching his major subject and supplementing this by practice teaching under expert supervision. It is believed that this will silence to a large extent the complaints which are now so often heard against Ph.D. teachers. With the general criticism levied against some teaching by some Ph.Ds. there may be some agreement, but I would suggest that the study of methods and practice teaching under expert supervision is no necessary guarantee of teaching ability and class-room efficiency. There are persons who have studied methods and who are teachers of education, and yet are worse teachers than others who have never specialized in educational methods and principles. It must not be forgotten that though the Ph.D. man has not specialized in education, his two or more years of specialization have enabled him to study the methods as used by the great masters and scholars in his field, and thus consciously and unconsciously he receives just as good, if not better training than would be possible from the theoretical point of view. So, the graduate study and degree does not guarantee competency in the class-room in all cases, but it is fair to say that in the long run and on the whole such study is most likely to result in better teaching and greater competency.

of competent Lutheran men for our college faculties? The replies to the questionnaire are of such a nature as to be of no assistance in determining the number of our graduates who have done recently or are doing now graduate work in the sense indicated by our definition of that term. In the "Service and Teachers' Bulletin" for 1922 published by the Board of Education of the United Lutheran Church of America, of which I shall speak at more length later on, there are recorded the names of 22 men and 44 women, secured from various sources, as being available for positions in our schools. But of these 66 persons only about one-fifth are really qualified to be instructors and professors in an accredited college. Although we have no data as to the actual number of persons available for college positions, yet it is the concensus of opinion of all our college presidents that there is need of a larger supply of trained Lutheran professors. It is well known that there are departments in our colleges for which we have no adequately trained men. For example, I have been told on good authority that in one of the larger Lutheran bodies there is not one person who has specialized in Religious Education and is competent to teach in such a department. Does not this constitute a rather serious situation in view of our requirement of a certain number of credits in Religion for graduation? Is it consistent for a Church to clamor for Religious Education, and have no one competent to teach it? Surely, the need is great and the laborers are few.

A third reason why we should encourage our students to do graduate work lies in *the necessity of our Lutheran faculties contributing to learned discussion and producing more literature* for the general public. That such production would be of great value to our Church needs little elaboration. It would add to the Church's prestige; it would develop greater respect for and loyalty to the Church; it would assist the laity in knowing not only what they believe but also why they believe.

That we are not doing our part in this regard is generally admitted. The Commission on Lutheran Literature



reported to this Conference last year as follows: "It is a well known fact that our Church is not taking her just place in American Christianity in the sphere of scholarly publications and literature. There is a lack of systematic plans in developing scholars, and in using them and keeping them connected with the life of our Church. We are not making our position clear, and establishing the truth we are called to defend among thinking men and women. What we ought to give American Christianity in thoughtful presentation of truth is not being given."

Just why this situation exists would make an interesting subject of inquiry, but I believe that an increase in the number of persons doing graduate work will lead to an increase in authorship. I realize that productivity is not a necessary indication of a positive contribution to learned discussion and valuable literature. And I do not contend that graduate work and degrees are necessary guarantees of authorship. But, other things being equal, the possibility of authorship is greater on the part of those who have done graduate work than on the part of those who have not engaged in such studies. The drill, training, and general requirements necessary for a graduate degree are such as to develop any talent for and tendency towards constructive and creative productivity.

Such are the primary reasons for and such will be the chief results of more graduate work on the part of more Lutheran students. Here we get a glimpse of the great possibilities open to our Church if she awakens to the importance of graduate work.

## II.

To every thoughtful educator in a denominational college, there now arises the question: where shall we send our students for their graduate work? Immediately one may answer: "That depends upon the subject of specialization." But that is not what constitutes the difficulty at this point. If the Lutheran Church through its colleges

is to encourage its students in graduate work with the intention that they will teach in her schools and contribute to the work of the Church, then the one important question in considering the institution for such graduate work is: will the Lutheran faith be conserved?

By the "conservation of faith" I do not mean the preservation of faith. The connotation of preservation and conservation are not the same. Preserved things are generally dead. Preserved faith, if such there be, has lost its driving power. As Luther said in his Commentary on Galatians, faith is "not an idle quality or empty husk in the heart"; it is "a sure trust and confidence in the heart, and a firm consent whereby Christ is apprehended: so that Christ is the object of faith, yea rather even in faith Christ Himself is present." Surely, such faith is not static; it is dynamic. It is active; it is alive; it grows with the acquisition of truth and experience. It is indeed a certain kind of knowledge, convinced that its objects are real and certain that its beliefs are true. Nor, do I mean the putting of a stone wall about the student so that he will not hear the opinions and arguments of those who have a different point of view. Our young people must be prepared for the attacks of the enemy by knowing something about his methods and point of view. Luther seemed to follow the policy of preparing the people's mind "against heresies yet to come." That there is danger in, what we may call, isolated instruction is supported by the experience of our Lutheran university pastors. The Lutheran students who have received such instruction, especially in parochial schools, "drop their Lutheranism and are the hardest to get into a Lutheran Church." To conserve our Lutheran faith means to maintain the reality of the faith attitude and of faith's object, to accept the truth—not necessarily the form—of the confessional basis of the Lutheran Church.<sup>3</sup>

But the question arises, do many Lutheran students lose their faith at the universities? The general impres-

3 For the purposes of this paper, I do not think it is necessary to state more in detail what is meant by "Lutheran faith."

sion is that the number is large. Constantly we hear expressions or read statements somewhat as follows: "God only knows how many Lutheran students are swept away into rationalism, skepticism, and atheism."

Because of this general impression I asked the presidents of our colleges how many of their graduates had lost their Lutheran faith through their graduate work. Three presidents replied that it was impossible to know. Whether by this statement is meant, that one cannot tell from the outside who loses his faith and who does not, or that there are more losing their faith than we have knowledge of (such is logically inconsistent), the replies did not indicate. But one of my correspondents, who has done graduate work, wrote quite emphatically on this point, and his words are worthy of quotation and meditation: "It is doubtful to me whether any man living can answer that one (question) which would have scientific value. Furthermore, it seems to me that any man who presumes to pass such judgment upon another man's faith puts himself outside the list of men whose judgments deserve consideration in science.... Faith is profound, personal, intimate, and the outside diagnostician is on thin ice when he presumes to exercise this pharisaic prerogative."

We all must admit that judging another man's faith is a serious and delicate matter. As Lutherans we must maintain that no one dare come between a man and his God in exercising judgment upon his faith. It is only the individual who can say what he believes and where he stands. But even after he has made his statement, there may be differences of opinion as to how he should be catalogued. For example, a young man may claim to be a Christian but not much of a churchman; he may believe "the Lutheran interpretation of the plan of salvation in its essentials is the best we have," but declare "the emphasis placed upon non-essentials makes it absurd." How should such an individual be classified? Could there be agreement upon what are essentials?

However, assuming that no one exercised a "pharisaic

prerogative" and that the individuals classified themselves, how many of the graduates of our institutions as known to the presidents thereof lost their faith through their graduate work? It is interesting to learn that of the 10 presidents who ventured to answer that question two knew of only seven. That there are others may be possible. A third president wrote, "About 80% of all the graduates of all the institutes of the Missouri Synod, who have done graduate work, have lost their Lutheran faith." Just how many this is I do not know; the fact is deplorable. However, it needs to be pointed out that most of these institutions of the Missouri Synod are what may be called Junior Colleges, that their graduates are still undergraduates in comparison to the graduates of a full four-year college, and that leaving the Missouri Synod is often considered "losing faith." Notwithstanding the statement concerning students of the Missouri Synod, it seems to me that the results of my inquiry to a large degree set aside the general impression on this subject, and that it is true "God only knows" not that there are so many but that there are so few.

In this aspect of our discussion, there are certain points which must be kept in mind. First, reference is made only to those who have lost their faith through their graduate work. The proportion of undergraduates losing their faith will be greater. The undergraduate is less mature, has not the firm foundation to confute the enemy, tends to be more hasty in conclusion-drawing, and craves companionship with the crowd. Loss of faith is the consequence, and the price parents must pay for refusing to send their children to Lutheran colleges for their undergraduate work. Secondly, we must be certain that it was the graduate work which brought about the change. One of the presidents made reference to two of his graduates who joined other denominations because they married girls belonging to those denominations. Again, there are some superficial, unstable, radical minds who always take up with anything new and never see any good in the past. Such individuals would lose their faith

under any situation and at any institution, even on a street corner listening to a soap-box orator. In other words, the individual himself is an essential factor in determining whether faith will be lost. Further, we must admit the place of honest doubt. Doubt is not necessarily sinful, though there is a doubt which is the result of sin and which blinds the eye of faith and produces spiritual degeneration. There come times to all sincere and honest seekers after truth when difficulties and uncertainties arise. Such is the doubt of the philosophies of Descartes and Hume. It is active and creative; it will not rest until it has thought the problem through. Such experiences may come to our graduate students, but with sincere seeking will come victory, attainment, and certainty. And faith will be deepened, refined, and intelligent. Finally, how far are we, teachers and preachers, responsible for the giving up of Lutheran faith in that we superficially train our youth? Why is it that young people who are earnestly religious at heart, loving Christ and desiring to serve Him, declare it is impossible to go back to their home churches and fit into the life and work of those churches? Is the blame to be placed wholly on these young people? Are we putting the Gospel in language and thought-forms which they understand and which will meet their life-needs? Do we think of our young people as slaves to be driven to the trough of doctrine and there compelled to drink, or as souls to be molded for eternity through experiencing the living Christ as their own precious possession and understanding Him through a careful digestion of the Church's doctrines? As teachers and preachers, are we orthodox obscurantists, or are we, what we ought to be, orthodox modernists?

With these considerations in mind, to what universities shall we send our prospective college professors for their graduate work? Some of my correspondents did not attempt a reply to this question; others said all universi-

ties are on a par religiously;<sup>4</sup> another said: "There are some courses and some teachers in the graduate schools of universities under whom a graduate student could safely work. I question if there are any State universities or other graduate schools on whose faculty there are not some men who deny the fundamentals of Christian faith."

There are some grounds for asking: is it true that all universities are on a par religiously? Those, at least some of them, who have studied at the various universities do not agree with this position. One of my correspondents who has studied at both Chicago and Harvard claims a distinct difference in these universities with regard to the religious atmosphere. Is there any one who will say that Columbia and Princeton are on a par religiously? Is there no difference between Pennsylvania and Illinois? Are the religious tendencies of Northwestern and Michigan the same? When once we proceed to a careful study of the various universities in regard to the religious tendencies, we find differences of vast importance.

We are supported in this position by the six presidents who offered a list of preferred universities. All recognized the difficulty of the answer, but were conscious of differences in the various universities. I shall submit the nine schools which were mentioned more than once:

Princeton 6	Pennsylvania 3	Johns Hopkins 2
Chicago 4	Yale 3	Minnesota 2
Harvard 4	Columbia 3	Wisconsin 2

Besides these nine, there were six others mentioned once each. It is worth while noting that Princeton was mentioned by each president; that there are only three State universities and these are in the latter half of the list;

4. Those who declare that all universities are on a par religiously, thereby implying that no university can be recommended, in order to be consistent, must be contenders for a Lutheran University. There are some who see this next logical step and are bold enough to take it; there are others who see it and refuse to take it.

and that the first two have been closely connected with some denomination.<sup>5</sup>

I shall not present a list of preferred universities, but shall suggest some questions to be asked and distinctions to be made in recommending a university. In the first place, there is a wide difference in the standings of the various universities, as a whole and in their several departments. One school may not rank so high as a whole and yet may be quite strong in one department. In the second place, to judge a university from the point of view of religious tendency is extremely difficult. There may be some courses and some teachers in some, or perhaps all, universities where students could work without having their faith undermined. Again, the general spirit of an institution may be satisfactory but there may be at work a dangerous tendency in some one department. Further, we must consider whether a Lutheran student pastor is working at the institution. One of my correspondents, a venerable Lutheran educator, said he would recommend "the University of Pennsylvania, and such as have earnest and efficient Lutheran student pastors." The value and importance of this work is being generally recognized. It is a work of prevention and construction with far-reaching consequences. Finally, we must consider the religious influences at work in the community where the school is located. If a school is in a great Lutheran center, there would be less danger than if the Lutheran Church were a negligible factor. In the third place, we must consider the student himself in recommending an institution. There are some students who

5 It is interesting to compare the universities actually attended by our Lutheran graduates with those recommended. Ten of the thirteen presidents gave lists of schools where their students attend. I submit the nine which were mentioned three or more times, and which evidently receive the bulk of our graduates:

Chicago 7	Wisconsin 5	Princeton 3
Columbia 7	Yale 4	Minnesota 3
Harvard 5	Michigan 3	Pennsylvania 3

Besides these nine, there were twenty-six other universities mentioned. Note that this list differs from the list of preferred universities in two points: first, the order, and secondly, Michigan takes the place of Johns Hopkins.



could be sent anywhere, and they would return stronger and better Lutherans. For such, the scholastic standing of the institution must be the deciding factor. There are other students who are qualified scholastically but have radical tendencies which may lead them to accept theories hastily without thinking out their logical connections. For such, we should have to select a school on a religious basis, or not send them at all.

Since the selecting of an institution for the graduate work of our students is so difficult and so important, we want to urge the responsibility and at the same time the opportunity of our Church through its colleges in this matter. I have been convinced for some time, that the influence and strength and power of our Church in the future will be determined to a large degree by the attitude she takes towards the problem of post-college education. As was well said before this Conference three years ago by Dr. Otto Mees in his paper entitled, "A Lutheran University," "It is through the efforts along educational lines that a body becomes influential, trains its constituency for places in the life of the nation, and thus keeps a position in the affairs of the people to which by virtue of its strength and numbers it is justly entitled. To every loyal member of the Lutheran Church it must be a matter of grave concern to observe that, broadly speaking, as men and women grow into positions of prominence and influence, for some reason or other, they abandon or lose their Lutheran consciousness. If this be true, simply to deplore it is a poor refuge. Better, indeed, to take counsel as to what can be done to prevent or forestall the tendency." Other denominations, besides student pastor work, either have their own universities or direct their prospective college and theological professors in their graduate work. What is the Lutheran Church doing? We have our student pastors; we have no Lutheran university; we do not direct in any systematic manner the graduate work of our students. The time is at hand when our Church through its colleges must take immediate and definite steps towards assisting

its students in their graduate work, especially those who may be desirable teachers in our church schools.

### III.

This brings us to the third aspect of our problem: the type of student to be encouraged to pursue graduate studies. What are the necessary qualifications if the individual is to be of the greatest service to the Church?

First of all, the student must have the *desire* for such study; that is, the desire must be spontaneous on his part, not created by another. If it be spontaneous, there will be a sign of scholarly tastes without which graduate work will appear foolish and become borish, and a college professorship will be a millstone about the neck. It must not be necessary to argue the matter with the student, to show him the advantages, the probability of always having a job, the possible honor, and the prestige of a graduate degree. If such a policy is necessary, then it is certain that the one essential characteristic of those who commonly take up graduate work is absent, namely, an innate craving to know the truth and a willingness to sacrifice to the utmost until truth be found.

But, on the other hand, we must guard the student against a desire which may arise from ignorance and may be based on questionable motives. A teacher who has been a failure in at least two colleges told me that he often thought he ought to be on the farm raising pigs. The very fact that he attended a university manifested in him an intellectual bent; but he seems to have been directed into the wrong profession. Careful analysis must be exercised at this point.

Secondly, the student must be fit *physically*. The adage of "mens sana in corpore sano" is recognized today as never before. Much of the so-called mental inferiority of children is due solely to impaired physical tissues and fibres. When the physical handicaps are removed the children become mentally normal. In one city after a year of effective physical care the intellectual

average of the school group was raised 8%. And, further, it is admitted that many moral delinquencies are due to impaired health.

The draft examinations during the World War revealed that one out of every four of our young men between the ages of 21 and 31, the college and university age, were unfit for general military service. If the protection of a country from the enemy requires physical fitness, how much more does the strenuous service in a professor's chair molding souls for eternity! We must learn the lesson that what unfits a man for general military service unfits him for peace-time service. Efficiency in college work will to a large degree depend upon the physical fitness of the faculty. No one should undertake teaching who cannot endure grinding and plugging not only for a few weeks and months but for years and years. Every prospective graduate student, whom the Church directs and supports, should be given a very thorough physical examination.

In the third place, the student must be qualified *mentally*. Having the desire to take up graduate studies does not guarantee the mental ability. However, the desire often makes up for some deficiency in mental ability. Since graduate work requires the exercise of the greatest powers of the mind: retentiveness, logical analysis, and constructive synthesis, the student should rank very high in mental ability.

But, it is asked, how can mental ability be tested? Immediately one answers, "By the grades he receives in his college work." But Dean Barr, of Drake University, declares, "You can't measure brains, not even by grades." Another answers, "By a mental test." But at least the educational world is aware of previously unforeseen difficulties and weaknesses in these tests.<sup>6</sup> And then when

6 Sidney L. Pressey, after making many tests and having much experience, writes: "The measurement of the intelligence of adults is a problem altogether different from the measurement of the mentality of children. We need special methods, and, to a large extent, special tests for this problem." Further, Dr. F. N. Freeman of the University of Chicago, points out that we must distinguish between mere brightness and intelligence, and holds that it is

we remember that these tests do not take into consideration qualities of personality, such as energy, initiative, sincerity, perseverance, and other traits which fit a man for leadership and success in life, we must conclude that tests may be of assistance in determining the one mentally qualified for graduate work but their results should not be the determining factor. It is our opinion that students to be encouraged to do graduate work should be selected from the A and B lists, that a C man would not make good in a graduate school, although we recognize the possibility of exceptions.

In the fourth place, the student must be fitted *morally*. This is most fundamental in the life of a scholar. Habits started in youth develop traits such that in times of crises in manhood result in failure. Philip Armour spoke a profound truth when he told the students of Armour Institute, "The greatest thing intellectually is not knowing a lot of things, but the character which makes the right use of knowledge." Immorality reacts upon both the body and mind. No matter how strong physically and how keen mentally one may be, immorality will eventually cause both physical and mental degeneration.

We are not asking for perfect students. There are no such creatures; all of us are sinful and unclean, having

brightness rather than intelligence that the tests chiefly measure. Again, it is observed that intelligence varies according to changing moods and physical conditions: time of day, place, what we have eaten, how we have slept, and the character of our associates. Still more, Professor S. S. Colvin writing in the "Twenty-first Year-Book of the National Society for the Study of Education," says, "Little or no value can be attached to the results of tests in which the individuals tested vary in any marked degree as to their opportunity and desire to become familiar with the materials of the tests employed. Hence children of different social and economic status may score quite differently in such tests, not because of any real difference in native intelligence but because of such differences in home surroundings that some are favored while others handicapped." And, finally, these tests discount the slow-minded, the shy, and the potentially great who do not find themselves until later in life. These weaknesses have led some psychologists to declare that so far no test has been devised which can determine the degree of a man's intellectuality. And H. Addington Bruce is correct when he suggests in the December Number (1922) of the *Century* that the time is here for us "to test the mental tests."

sinned in thought, word, and deed. But there are moral differences in people, plainly evident and constantly manifested. We are aware that a young man may exhibit wrong tendencies and later so change that he becomes eminently successful. Just which student will have such an experience, we have no way of telling; but no risk should be taken when the question of character is at stake.

In the fifth place, the student must exhibit the proper *religious attitude*. He must be reverent towards religious practices, and have a respect for the work of the Church. He must be a communicant member of the Lutheran Church, accepting its confessional basis and willing to uphold its doctrinal standards, so far as these are understood by him. He must not be of the type to take a vow to the Church with mental reservations, as I have been told one of our Lutheran pastors did when he was ordained.

The importance of this final qualification is evident to every loyal churchman. If we do not require this qualification, then we might as well secure the many capable, so far as physical, mental, and moral qualities are concerned, young men in other denominations. It would cause less worry and be less expensive.

These five qualifications: desire, health, intelligence, character, and religious attitude, are primary and fundamental, and according to them most judgments in regard to prospective teachers are made. But we are of the opinion that a student might be acceptable in all five qualities and yet be unfit for teaching. Consequently, I submit a list of questions which should be considered in reference to our prospective college professors and which will set forth some minor, though important, qualities. I realize that some of these qualities may not be fully manifested during college days, but we do well to search for them early. These questions are not considered exhaustive, nor are the classes of qualities mutually exclusive.

The questions exhibit first, *Some Personal and Social Qualities*:

1. Is he likeable? Does he attract people?
2. Is he free from distracting peculiarities?
3. Does he have a desirable degree of dignity?
4. Is he industrious and persevering?

Secondly, *Some Co-operative Qualities*:

1. Does he play fair with his associates?
2. Does he have a good sense of loyalty?
3. Does he refrain from attention to tales and gossip?
4. Does he sacrifice time and energy for the sake of the college?

5. Does he shoulder responsibility for his own acts?

Thirdly, *Leadership Qualities*:

1. Does he have a proper ideal of life?
2. Does he have a sense of justice?
3. Does he have a commendable degree of aggressiveness?

4. Does he have organizing and planning ability?

Fourthly, *The Scientific and Professional Attitude*:

1. Does he show interest in professional reading and literature?

2. Does he have a proper respect for the teaching profession?

3. Does he have the scientific attitude; ability to suspend judgment until sufficient data are secured, and respect for the opinion of others?

4. Has he good business sense; promptness in starting work, regularity in performance of duty, attention to routine duties, and promptness with reports, etc.?

Fifthly, *Teaching Ability*:<sup>7</sup>

1. Does he think well before the class?
2. Does he relate the lessons to materials in other fields?

3. Is he skilful in questioning?

4. Does he arouse questions?

<sup>7</sup> These questions can be considered only if the student has been observed in teaching. We should urge the student to minor in education at college or to do special work therein at the university.

5. Is he skilful in discovering pupils' difficulties?
6. Is he constructive in criticism?

At this point I want to present a matter which is much neglected in this age of the "hurry-up" and "short-cut" methods. In the past the administrators and boards of trustees of our institutions have been severely criticized for taking a minister from a pastorate, or some out-of-a-job minister, and making him a college professor. This criticism was justified only if the minister was in no way qualified for the position and sympathy was the motive prompting the election. But I would like to point out that a positive study, such as theology, is a distinct aid to an individual taking up theoretical studies, and that those who have studied theology, before becoming specialists in some particular subject, are far better fitted for the teaching profession than is often recognized.

That this is no mere theory nor personal fancy is evident when we examine the academic preparation of some of our foremost scholars. We are told that J. Chr. von Hofmann had a desire to specialize in history. A professor with whom he consulted advised him to study one of the positive branches of knowledge, such as law, medicine, or theology, which mankind had found to be necessary for its social, physical, and religious welfare. Mr. Hofmann studied theology and then later concentrated in history, and the result was "the most brilliant scholar of biblical knowledge in the nineteenth century." Professor William Wundt, one of the great philosophers of modern times and the founder of experimental psychology, was a graduate of medicine before he took up philosophy. The same course was pursued by Professors William James and Hugo Münsterberg, and is being pursued by William McDougall. Theodore Mommsen, said to be the greatest authority on Roman history was a graduate of law. Leopold Ranke, called "the ablest historian of the last century"; Professor Harald Höffding, the Danish philosopher; Sören Kirkegaard, said to be "Denmark's most original philosopher"; Professor Meumann the founder of experimental pedagogy; Professor William



Ernest Hocking, the most constructive philosopher of America to-day; and Professor James H. Woods, whose scholarship in the history of philosophy is known only to those who have studied under him;—all these either graduated in theology or studied theology before specializing in their particular subjects.

What significance has these facts for us? It is this: our college professors will be more efficient if they have a training in one of the positive sciences before taking up their theoretical studies. As I look back over my academic life, I can testify that the teachers who influenced me most were men who had training in a positive science, especially theology, before they became specialists. And I want to present a plea that we do not hurry off our students from the college to the graduate school, but that we encourage them to take up first some positive science and then start their specialization. I believe they will return better prepared and more efficient teachers, and that the chances of their falling by the way-side before returning will be lessened. If you are filled with the spirit of this present age, you will object to this plan on the ground that it will cost too much. I admit that this plan will cost more in time and money than the plan which is advocated by most educators to-day; but I deny that the cost is "too much," for the cost will be more than compensated for by the results: namely, increased scholarship and increased efficiency in the service of God and man.

In conclusion, our discussion has been an attempt to defend two theses: 1. *Because of the unique relation which exists between a Church and its colleges, Lutheran colleges should have competent Lutheran faculties.* 2. *The Lutheran Church through its colleges should feel itself responsible for the encouragement, both morally and financially, and direction of its qualified graduates in the pursuit of graduate studies with the prospect of their service in Lutheran schools.*

And from this discussion have developed some constructive suggestions which I desire to submit to this Conference:

1. *Concerning the Encouragement of Graduate Work.*

In the past there has been too much crushing the ambition of those who were thinking of graduate work. Many students were told that they had enough education and ought to go out and work, and show what they can do. This policy must be pursued no longer. Our college administrators and faculties must seize every opportunity to put the matter of graduate work before the proper students. Some time in faculty meetings should be given to the consideration of the particular students to be encouraged to take up graduate work.

But mere words will be of little value to our students unless they happen to be free from financial worry. Each Lutheran college should take immediate steps to establish a fellowship to assist in the graduate work of its prospective teachers. The Norwegian Lutheran Church of America has established two such fellowships to be allotted each year by its Board of Education. Whether this is the best method of procedure may be questioned by some; however, it is far better than doing nothing. In 1910 this Conference adopted the following resolution: "That we recommend the establishment of one or more fellowships for the training of teachers, in connection with our Lutheran Colleges." Thirteen years have passed since the adoption of that resolution, and so far as I have been able to ascertain only one of our institutions is doing anything along this line in a systematic manner. A few may have assisted some promising men whom they wanted for their faculties, but they did this spasmodically. The time is ripe for more systematic work in this direction.

2. *Concerning an Investigation of Universities.* It is no reflection upon the intelligence of our college administrators to say that only a few of them are well acquainted with the scholastic standing and the religious atmosphere of the various universities. Unless one had made a special study of these matters, it could not be expected. Again, in off-hand opinions and judgments various individuals use various standards for judging an institution.

This is hardly fair to the institutions concerned nor just to the individuals presenting the conflicting judgments. In view of the importance of graduate work and the necessity of having at hand some definite information concerning the various universities, I recommend that a committee be appointed to make a careful and impartial investigation of

a—*the comparative standing of the graduate departments of the various universities; and*

b—*the religious influences and tendencies at such universities;*

and that the findings of this committee be submitted to our Lutheran institutions (at least, those members of this Conference). I am conscious that this is no easy task and that it cannot be accomplished in a short time. It requires a committee whose members have intimate and direct knowledge of university life, and who have judicial minds and the scientific attitude.

3. *Concerning a Lutheran Bureau for Teachers.* It is generally admitted that the present situation with respect to locating academic personnel is quite unsatisfactory. College presidents and other administrative officers, seeking to fill vacancies, must go either to commercial agencies, or to university appointment offices, or to other sources where the inquiry becomes quite haphazard. Too much time is being consumed in the search for new teaching personnel. And, even then, individuals are secured who are not fitted for positions in church schools.

In view of these facts, I recommend that there be established a Lutheran Bureau for Teachers, that the service of this bureau be free to institutions which are members of this Conference, and that the files and all personnel information be at the disposal of the administrative officers and the teachers in these institutions. I am conscious of the fact that in 1916 this Conference resolved "to create a Central Bureau for Teachers to list teachers eligible for Lutheran college positions"; but so far as I could ascertain your resolution is a mere "scrap of

paper." The time is here when you should take some definite action in this matter.

We are happy to announce that already the Board of Education of the United Lutheran Church of America is awake to the vital importance of this matter and has established a "Service and Teachers' Bulletin." This bulletin lists teachers who are already in the service and the students who are finishing their college and university work, and also positions to be filled at our institutions without naming the institutions. There is no need of duplication; this bulletin might be enlarged to serve the purpose of this recommendation. And I am sure the Board of Education of the United Lutheran Church will welcome an opportunity to be of greater service to the Lutheran Church of America. But we urge that there be the heartiest co-operation of all Lutheran institutions, that there be a careful and complete following up of our graduates who are pursuing graduate work, so that the bureau may be of the greatest benefit to both college and teacher.

*Concordia College,  
Moorehead, Minnesota.*

ERRATUM.

Name below should be

By **ELMER E. FLACK, B.D., M.A.**

ARTICLE V.

THE APOSTLE PAUL AND THE OLD TESTAMENT.<sup>1</sup>

BY **ELMER E. BLACK, B.D., M.A.**

Decisive battles of variant magnitude have been fought on the battle fields of the Old Testament. The plain of Esdraelon, the valley of the Jordan, and the walls of Jerusalem have been the scenes of bloody combat. The annals of Israel portray the marvelous victories of a host of mighty men who fought in the wars of the Lord. These saints fought for the faith. Jehovah, the God of Abraham, Isaac, and Jacob made a covenant with His people. He raised up Moses to be the leader and law-giver. He led Israel out of Egypt "with a strong hand and an outstretched arm." He sent Joshua to command His armies in the battles of the plains. He raised up judges, kings, priests, and prophets to defend His Name, crush idolatry, uphold righteousness, and perpetuate His Word that His people, and through them the whole world might know the one true God. Innumerable were the conflicts which ultimately resulted in the dispersion of the Hebrew people throughout the entire world. Greek, Roman, and Saracen hordes perpetuated that process of dispersion in their respective periods of dominance. The Holy Land, in fact, was the target upon which the weapons of the world practiced.

To be sure the cause of Jehovah triumphed. In the rise, maintenance, and dispersion of the Israelitish people the moral attributes of Jehovah were revealed, and His providential dealings with men and nations vindicated. In His omniscient way He prepared the world for the coming of the Saviour, whom He sent in the "fulness of time," and through whom He proffered salvation unto all

<sup>1</sup> An address delivered before the Chicago Ministers' Association of the United Lutheran Church January 23rd, 1923.

mankind, both Jew and Gentile. The words, which He spoke out of the mouths of His holy prophets, evangelists, and apostles were received as the only standard of law and life.

Throughout the centuries the Holy Scriptures, which progressively and completely set forth the revelation of God's redeeming love to a world lying in sin and wickedness, have been accepted as the very Word of God. The Bible has been the one book which has made civilization. It has changed carnivorous cannibals into capable citizens; it has made deserts to blossom as the rose; it has built up and destroyed nations. All the progress of the centuries, all the blessings of civilization, all the comforts of humanity, in the final analysis are due to the dissemination of the truths of God's Holy Word. Heathendom without that Word still stands in superstition, unconsciously longing for the heralds of the Cross to bring the Good News of salvation.

Attacks have frequently been made upon the Scriptures, and particularly the Old Testament with its primitive, yet progressive revelation of truth. However, the skirmishes which were enacted upon that arena throughout the centuries did not seriously affect the faith of the fathers in the infallibility of the Word of God. But in this our modern day the ravages of rationalism, the growth of materialism, the hazardous hypotheses of so-called scientists, and consuming sins have precipitated a world war along all the battle lines of the Old Testament. The deadly weapons of scientific invention have been turned upon the sacred fortresses of the faith. The treasured libraries have been mutilated; the ancient landmarks have been buried in debris; and the laurels of the saints have been carried back to Babylon. And now in this aftermath of the war—and we believe with a host of conservative scholars that the great guns of criticism have already exploded—we behold multitudes thrown into confusion with respect to their faith in the Bible as the Word of God.

When we think of the fact that children in Sunday

School, through the influence of liberal literature that is permitted to fall into their hands and the unscrupulous remarks of incompetent teachers, are unable to determine whether the inspiring stories of the patriarchs are fact or fable; that young people of grace and promise, under the instruction of fluctuating professors in the schools and universities, are led to view with suspicion the formulæ of faith of the fathers; that men and women in all walks of life, contaminated with the materialistic spirit of the age, shallowmindedly succumb to the vicious vagaries of insidious infidelity; that pastors in various churches, in their desire for modernity and popularity, vociferously violate the glorious gems of sacred truth; that missionaries, who go abroad to proclaim the precious promises of Christianity to a sin-sick heathen world, are frequently perplexed to know what message to relate; and that even whole denominations in the Christian Church are unable to formulate their vacillating faith in the Holy Scriptures—then it is that we, who believe in the authority and infallibility of God's Holy Word, are constrained to review the comforting facts of our most holy faith that our souls and the hearts of those about us may be stimulated and refreshed.

But in the apparent confusion of the hour the question arises: How shall we approach those facts of faith? Men everywhere are looking for light. With indefatigable zeal archeologists are plying their spades in oriental precincts with the hope that their excavations will throw a flood of light upon the Scriptures. With equal fervor philologists are searching the categories of ancient thought and expression with the view to present fresh interpretations of life and history. And scientists everywhere, in fact, are eagerly delving into the depths of Nature in the insatiable search of truth. The results of these various investigations are often misleading. Modern writers, as a rule, profess to speak authoritatively. Yet we dare not accept their authority because they are not agreed, and their works are confusing. We ask then: What shall be our authority? What shall be our approach



to the study of the Scriptures? How shall we approach the problem of interpreting the Scriptures to the modern world?

Truth welcomes investigation. We need not fear to explore the sacred scenes of Holy Scripture. Inviolable they stand when viewed in the right light. That we approach the scene from the proper angle is all important. Shall we approach the situation from the arid deserts of Arabia with mediaeval methods, and ignorantly, without a fertile faith, lose ourselves in the Dead Sea of doubt? Or shall we descend from the lofty heights of Lebanon with modern methods, and upheld only by the fluttering wings of learning allow ourselves to fall upon the rugged rocks of despair? Or shall we with guided faith stand upon the precious prominence outside of Jerusalem and from that proper point view and review the panorama of Providence? To approach the Scriptures wholly from the standpoint of Babylon and the nations is confusing. To reconstruct the situation with modern naturalistic methods and biased brains fails to satisfy the faith. It is only through the light of the New Testament and the Cross of Christ that the Old Testament is viewed aright. The hermeneutical principle of interpreting Scripture by Scripture is axiomatic. The proper approach to an appreciation of the Old Testament, and the New Testament as well, most scholars are agreed,<sup>2</sup> is by a study of the testimony and attitude of the Apostle Paul, the first and foremost contributor to the literature of the New Testament, who, having viewed the facts in the light of the Cross, under the guidance of the Holy Spirit has presented in his epistles a correct estimate of the faith. Let us, therefore, glance at the Old Testament in the light of the times and testimony of the beloved Apostle. Time and space will not permit us to examine the writings of other witnesses, nor consider the precious postulates of our blessed Lord and Saviour Jesus Christ.

The Old Testament, we shall linger to observe, was received as canonical long before the beginning of the

2 See J. G. Machen "The Origin of Paul's Religion," pp. 1-40.

Christian era. In fact it was regarded as authoritative from the very moment of its promulgation. No formal decree was necessary to establish the authority of the sacred Scriptures. Canonicity, it must be remembered, depended not on a formal decree—as many scholars maintain, and on the basis of which they relegate sacred books to a period later than they actually represent—but on intrinsic value. The so-called formal canonization of the book of Deuteronomy in 621 B. C. was not such in reality. The roll was recognized as already authoritative. It needed no decree of canonization. Likewise the solemn assembly which Ezra addressed (Neh. 8) accepted the Scriptures, not by way of making a formal declaration of canonization, but in recognition of inherent authority. The recognition of the Scriptures by the Jews was the effect and not the cause of their canonicity. They were singularly authoritative because they were divinely inspired.

This fact of faith is established by the unanimous testimony of competent writers and historians. The prophets boldly claimed that not only the books of the law, but their words as well were binding.<sup>3</sup> External evidence corroborates the claims of the writers of the Scriptures with regard to their canonicity. The writers of the apocryphal book of Ecclesiasticus and the Prologue, of I and II Maccabees,<sup>4</sup> Philo, Josephus, the great Jewish historian,<sup>5</sup> and the compilers of the Talmud regarded the Scriptures as unique. Our blessed Lord and the writers of the New Testament referred to the Scriptures as inspired of God.<sup>6</sup> The so-called Apocryphal writings were considered inferior to the Scriptures, because they lacked the qualities of inspired writings.

The Jews handed down their sacred Scriptures in three sections, the Law, the Prophets, and the Writings. The fact that the Hebrew Canon originally contained only 22 books does not indicate that any works were omitted, or

3 See Josh. 1:8; Is. 1:10; Dan. 9:2 and Zech. 7:12.

4 I Macc. 1:54, of Dan. 9:247; II Macc. 2:13.

5 Contra Apionem I, 8.

6 See Mt. 22:29; Jn. 5:39; II Tim. 3:16; Heb. 1:1.

that any have been added since that time. It must be remembered that the Jews considered the Minor Prophets, for example, as one canonical work. With the exception of a few words and passages, the Old Testament appeared in the Hebrew tongue. The Aramaic language, which was closely related to the Hebrew, was spoken by the Jews who returned from the captivity.

Owing to the projection of Greek culture and thought into Palestine as a result of the successful conquests of Alexander the Great (333 B. C.) the Hebrew Bible was translated into Greek. This translation, which is known as the Septuagint, because it was supposed to have been the work of seventy scholars, was completed in the second century B. C. It was a great blessing to the Jews who were scattered throughout the Greek-speaking world. The Greek language, however, did not entirely displace Aramaic in Palestine.

At the beginning of the Christian era the study and interpretation of the Torah, or Law, continued to be the chief interest of the Jews, whose national and religious life were closely intertwined. A significant literature embracing traditions, comments, and rabbinical interpretations gradually sprang up around the Torah. The various classes of scribes, Pharisees, Sadducees, Zealots, and Essenes distinguished themselves in their respective politico-religious interests. The foremost of these groups was that of the Pharisees, about 6,000 in number, who separated themselves from the common people on the grounds that they represented a higher standard and type of life because of their strict observance of the law. The rabbinical schools, particularly those of Hillel and Shammai, exerted a wide influence in moulding and perpetuating Jewish thought. The comments and interpretations with respect to the law, theology, and Messianic expectations, which these schools produced were voluminous. The expanding commercial interests of the Roman Empire, which controlled Palestine at this time, contributed to the wide dispersion of the Jews. Wherever they went they established synagogues and schools, and

endeavored to perpetuate the religious interests of their fathers. Judaism was ripe. The "fulness of time" had come.

In such an environment, within a few years of the nativity of our blessed Lord, Saul was born in the city of Tarsus in Cilicia, renowned for its illustrious history, its school of philosophy, and its noted citizens. This ambitious lad had the distinction of being both a Roman citizen, a fact conducive to a world wide vision, and a Hebrew of the Hebrews, for he was "of the seed of Abraham, of the tribe of Benjamin." (Rom. 11: 1). His boyhood days were spent in his native city, where he learned the trade of tent-making. In the Jewish synagogue school he received his education in the Scriptures and rabbinic interpretations. Greek was the dominant language of the land, so he studied and committed specified portions of the Scriptures in the Septuagint, the Greek translation. However, he knew Aramaic and was familiar with the Scriptures in the original language (Acts. 21: 39, 40; 22: 2).

While still in his youth Saul, moved with the desire for a greater knowledge of the world, went to Jerusalem, and came under the influence and instruction of the famous Gamaliel, the grandson of the celebrated Hillel, and one of the seven great "doctors of the law." At the feet of this master of rabbinical methods he was "instructed according to the strict manner of the law of our fathers, being zealous for God" (Acts. 22: 3). He became exceedingly interested in the ingenious arts of Jewish hermeneutics, as he himself tells us, in Gal. 1:14, "I advanced in the Jews' religion beyond many of mine own age among my countrymen, being more exceedingly zealous for the traditions of my fathers." His zeal for the law is explained by the fact that he came from the "straightest sect of the Pharisees" (Acts. 26: 5), and endeavored to live up to the rigid doctrines of this select class. He grew to be a man of influence and prominence in Jerusalem, where he began his career as a lawyer. He no doubt became a member of the great Sanhedrin, for in

Acts. 26: 10 he makes reference to his "vote." Briefly, Saul was the crowning contribution of Pharisaism.

What, then, was his attitude toward the Old Testament? He believed it literally together with rabbinic accretions. He believed in the one God, which it represented. He felt that evil had entered the race, but that God had given His Law to lead men away from evil. He believed that this Law was perfectly amplified by the traditions of the fathers, and that these traditions were just as binding as the Torah. He sought comfort in the selected anthologies of Jewish Messianic hopes. He regarded salvation as limited to a select few who scrupulously kept the law. The great mass of humanity including the Gentiles had no hope of salvation. Like all Pharisees he regarded himself as among the select, and zealously endeavored to keep the strict letter of the law. He was an earnest seeker after righteousness, which he regarded as the blessing of obedience. Pharisaism stood for cold, external work-righteousness, which could never satisfy the heart. Saul was not satisfied. He wrestled with the law, as he tells us in his later reflections after his conversion to Christianity, in the 7th chapter of Romans "I had not known sin, except through the law: For I had not known coveting, except the law had said, Thou shalt not covet: but sin, finding occasion, wrought in me, through the commandment, all manner of coveting—the commandment which was unto life, this I found to be unto death." He gradually found himself engrossed in sins of deed and desire from which he could in no wise set himself free. Frenzied with failures he became a vicious persecutor of those who declared Jesus to be the Messiah and Lord. The message of Stephen, whose martyrdom he had witnessed, and unto whose death he was consenting, was a goad to his conscience. With demoniacal rage he "laid waste the church, entering into every house, dragging out men and women committed them to prison" (Acts 8: 3). His anger grew; his rage increased. In his extremity in endeavoring to keep the law "he persecuted the church of God, and made havoc of it"

(Gal. 1:13). But "man's extremity is God's opportunity." Saul had to exhaust himself before he could know Christ. His last thrust was made on the road to Damascus. "Yet breathing threatening and slaughter against the disciples of the Lord" (Acts 9:1) he started on that memorable journey, his last Pharisaic foible. "And as he journeyed, it came to pass that he drew near unto Damascus: and suddenly there shone round about him a light out of heaven; and he fell upon the earth, and heard a voice saying, 'Saul, Saul, why persecutest thou Me?' " (Acts 9:3; 4). When the light of the Lord flashed, he fell to the ground trembling, exhausted, helpless and blind. In vain he had "kicked against the goads." Saul, the ferocious Pharisee, became Paul, the humble servant of Jesus Christ.

This picture reminds us of Luther, who centuries later attempted to satisfy his frenzied conscience with paternosters, genuflections, and all sorts of schemes of work-righteousness, but in vain. He, too, had a thrilling experience when suddenly, while ascending the Scala Sancta in Rome in the effort to gain grace and peace, the message "the just shall live by faith" flashed through his mind. Others likewise, who have sought salvation from sin, have found work-righteousness a delusion. Salvation is not a human achievement, but a heavenly gift. But we find men everywhere seeking peace in proud performances. Pharisaism is not dead. Schleiermacher was right when he said that the natural man is born a Catholic, that is, he emphasizes externalism in religion. The propensity of sinful humanity is toward legalism and work-righteousness. The failure of the Jews to understand the Saviour, was because they misinterpreted the Scriptures, which He fulfilled. Saul, the Pharisee, failed; and so will every man who bases his hopes of salvation upon the observance of the letter of the law. No Jew as a Jew interprets the Old Testament aright. Curiously enough Spinoza, the father of higher criticism, was a Jew; a host of Jews, who followed in his train, have seriously misinterpreted the Word of God. Only with the

"mind of Christ" can the Old Testament be interpreted aright.

But what did Paul do with the Scriptures after his conversion? Did he discard them with empty Judaism, and rely wholly upon his experience? No, he simply interpreted them in the light of Christ. Some scholars erroneously declare that Saul as a Pharisee held to the authority of the Old Testament, but that after his conversion he no longer regarded the Scriptures as the standard of life. For their argument they refer to his disregard of the ceremonies commanded by the Old Testament. But let us see. Saul's authority was not strictly the authority of the Scriptures, but that of the rabbis, the Scriptures plus tradition, with emphasis upon tradition, which in fact was a false interpretation of Scripture. The situation in Luther's day was similar. Catholicism based its hopes not primarily upon the Scriptures, but upon the traditions of the Church. Hence, the need of a Reformation, a return to the authority of the Scriptures.

When the scales had finally fallen from Paul's eyes he saw the Scriptures in a loftier light. He beheld them fulfilled in Jesus Christ. He exchanged barren Judaism for the glorious riches of Christ Jesus promised aforetime; he gave up the cold ceremonies of work-righteousness for "the washing of regeneration and the renewal of the Holy Ghost"; from the rigid regulations of work-righteousness he climbed to the glorious summits of prophecy, made resplendent by the sunshine of God's redeeming love in Jesus Christ. The legal weapon of torture became "the sword of the spirit." His feet which were "swift to shed blood" were "shod with the preparation of the Gospel of peace." The salvation, selfishly confined to Israel, burst forth for all the world. He had seen the Lord; and the Lord called him to carry the Gospel to the Gentiles "to open their eyes, that they might turn from darkness to light, and from the power of Satan unto God" (Acts 26: 17).

In the spell of his vision Paul "conferred not with flesh



and blood;—but went away into Arabia,” and there in those haunts of solitude where Moses and Elijah had been, poured forth his soul in the solemn contemplation of the significance of the “light of the knowledge of the glory of God in the face of Jesus Christ” (II Cor. 4: 6).

The Old Testament was Paul’s singular textbook. After his conversion that Book was of sublimest significance to him. From its treasured pages he gathered anthologies of truth with which he convinced both Jew and Gentile. In Damascus, Antioch, Jerusalem, and wherever he went he proved from those hallowed pages “that this is very Christ.” On all his great missionary journeys—and we dare not take time to relate his experiences—the Scriptures were his constant companion. By the aid of the Spirit he preached the Word with power in Derbe, Lystra, Iconium, and in the many other places through which he passed. In the synagogues, on the streets, on land, and on sea he read, taught, and proclaimed “the Gospel of God, which He promised afore through His prophets in the Holy Scriptures concerning His Son” (Rom. 1: 2). In forums and councils, before monarchs and multitudes, among friends and foes Paul proclaimed the Good News of Salvation. So steeped was his mind in Scriptural phraseology that he could not write letters to the congregations which he had organized without embellishing his thoughts with the glorious gems of sacred truth. Throughout the years, in season and out of season he reveled in the Scriptures, which foretold of the coming of the Saviour.

The testimony of Paul concerning the Scriptures is singularly trustworthy for he spoke with authority. He repeatedly mentions the divine character of his calling and message. He claimed that the Lord had appointed him to carry the Gospel to the Gentiles, as he says in Gal. 1: 15 “It was the good pleasure of God, who separated me, even from my mother’s womb, and called me through his grace, to reveal His Son in me, that I might preach Him among the Gentiles.” With reference to his authority he says in I Cor. 9:1, “Am I not an apostle?”

Have I not seen Jesus our Lord?" And again in Gal. 1: 12 "For I make known unto you, brethren, as touching the Gospel which was preached by me, that it is not after man. For neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ." With that assurance he could say to the Galatians "Though we or an angel from heaven preach unto you any gospel other than that which we preached unto you, let him be anathema." To the Ephesian elders at Miletus he mentioned "the ministry which he received of the Lord Jesus to testify the Gospel of the grace of God" (Acts 20: 24). To the Corinthians he said "I received of the Lord that which also I delivered unto you" (I 11:25). And wherever he went his message was received as the Word of God. (Acts 13: 7; 46; 16: 32; 18: 11; 19:10). Those who advance the theory that Paul's ideas of the resurrection and atonement of Christ and his many exalted conceptions came out of Hellenism or were the products of a frenzied imagination—and there are many scholars in this day and age who interpret the Apostle in this way<sup>7</sup> need to review his statements regarding the source of his doctrines. Surely Paul was an honest man. With due deliberation he affirms the fact that his gospel was of divine origin. The influence of Hellenism on the faith and teaching of him who had "seen the Lord" was comparatively insignificant.

It is exceedingly interesting to observe the use Paul made of the Old Testament in his epistles. When we examine these writings we discover that he has quoted from the Old Testament 225 times.<sup>8</sup> Of these quotations, it may be interesting to note, 26 appear in Paul's statements in Acts as recorded by Luke, 74 in Romans, 31 in I Cor., 23 in II Cor., 13 in Gal., 23 in Eph., 6 in Phil., 4 in Col., 7 in I Thess., 9 in II Thess., 2 in I Tim., 4 in II Tim., and 3 in Titus. The fact that Paul appeals to the Scriptures so frequently indicates the sublime estimate he

<sup>7</sup> For a comprehensive discussion see Machen's "The Origin of Paul's Religion."

<sup>8</sup> See Westcott and Hort "The New Testament in Greek."

placed upon them. The largest number of quotations appearing in any epistle are found in Romans, which sets forth his masterful arguments concerning the universality of sin, the sovereignty and election of God, justification by faith, and the calling of the Gentiles. He thus appeals to the authority of the Scriptures to enforce his arguments. He appropriates the principles of the prophets, progressively revealed, for argument, illustration, exposition, and for the purpose of embellishing his thoughts.

It is very difficult to trace some of these quotations to their sources. The Apostle's mind was steeped in Old Testament thought, and consequently under the guidance of the Holy Spirit he marshals a glorious anthology of Scriptural phraseology in setting forth his exalted ideas, frequently without recognizing his source. But we discover that he quotes from 23 books of the Old Testament, approximately as follows: Gen. 26 quotations; Ex. 17; Lev., 5; Num., 3; Deut., 22; Josh., 1; Judge, 1; I Sam., 2; II Sam., 1; I Kings, 3; Job, 5; Ps., 47; Prov., 10; Is., 66; Jer., 9; Ez., 8; Dan., 1; Hos., 7; Joel, 1; Amos, 1; Hab., 3; Zech., 2; and Mal., 2. The fact that the largest number of quotations are derived from the Psalms and Prophets indicates Paul's primary interest in the Gospel truths of the Old Testament.

It is likewise interesting to observe the different introductory formulae which the Apostle employs in quoting. The expression which he most frequently uses, and which was in common use in his day, is καθὼς γέγραπται. But sometimes he makes use of other formulæ such as "Moses says," "David says," "Isaiah says," "the Scriptures say," etc. The formula "ἵνα πληρωθῇ," "that it might be fulfilled," peculiar to Matthew and John, is curiously absent in the writings of Paul. However, throughout his epistles he emphasizes the fact that he believed that the Old Testament was fulfilled in Christ, as he says, for example, in Romans 1:2 "the Gospel of God was promised afore through His prophets in the Holy Scriptures, con-

cerning His Son, born of the seed of David according to the flesh."

A comparison of the text of Paul's quotations with the Septuagint and the Hebrew Bible reveals the fact that he usually quotes from the Septuagint. This is explained by the fact that he was trained in Greek. That language was in use in the churches to which he addressed his letters. It is only natural that he would quote from the Greek translation. However, a few quotations agree more nearly with the Hebrew than with the Septuagint. Not a few differ from both. So it is evident that the Apostle quoted from memory. In his day great stress was laid upon the memorizing of Scripture. He had in youth committed large portions of Scripture. Furthermore, he had no vest pocket ready-reference roll to depend upon, and consequently he drew upon the resources of his memory. The verbal variations appearing in the quotations should not lead us to conclude that the writer was careless in his use of Scripture. It must be remembered that in that day verbal accuracy in repeating from memory was not necessarily emphasized. Quotation marks had not the significance they have today. Plagiarism was never charged against those who quoted the words of another, nor libel against those who misquoted. Verbal exactness in quoting is a habit only recently introduced into literature. Again, Paul himself was writing Scripture, and though his quotations may not follow the exact order of the Old Testament writers, yet his words are equally authoritative. In quoting he sometimes omits important words and phrases, makes various substitutions, and introduces new ideas into the passages. Yet in all this he does no violence to the Scriptures. As a scholar of his day he employed Scripture in the customary way. When we quote Scripture, however, in this our day, it might be well to remark, we should exercise great care that the quotation appear exactly as in the Scriptures.<sup>9</sup>

<sup>9</sup> For discussion see Johnson "Quotations from the O. T. in the N. T."

It would be a stimulating study to compare the quotations which Paul adduces from the Old Testament as they appear in the Hebrew, the Septuagint translation, and the New Testament construction with the view to determine the meaning attached to them by the respective writers, and to observe the correctness of Paul's method. But space will not permit us to set forth the results of such a comprehensive study of the 225 quotations of the Apostle. A single example will suffice to show Paul's sublime grasp of the spirit of the prophets.

In setting forth the great doctrine of justification by faith in Romans 1:17 Paul appeals to the message of Habakkuk 2:4 "The just shall live by his steadfastness." The prophet, writing in the seventh century B. C., refers to the Chaldean invasion of Judah, which threatens to devastate the land. But he affirms his conviction that the "righteous" Jew will not suffer injury because of his steadfastness, his fidelity to God. The Hebrew word rendered "shall live" means that the righteous Jew will be delivered alive from the hands of the enemy. Thus the prophet is emphasizing a fact which finds expression in many places in the Old Testament, viz; that God upholds the faithful. In translating this passage the Septuagint curiously adds *μου*, "the just shall live by *my* steadfastness." This is illuminating. It indicates that this passage was interpreted to mean that righteousness after all depends not upon human, but upon divine integrity. The word *δικαιος*, according to Sanday's computation,<sup>10</sup> occurs 45 times in the Septuagint, almost if not always in the forensic or judicial sense. Justification is an act of God. Salvation is not a matter of human merit, but a divine gift. This fact was revealed in the Old Testament. It was so interpreted by the Jews, though not in its fullest meaning. Paul, by the aid of the Spirit, grasps this gracious gem, and proclaims the eternal providence of divine grace, "the just shall live by faith," that is, all those who by grace through faith in the Lord Jesus

10 "Romans," International Critical Commentary, p. 302.

Christ appropriate the righteousness of God shall have everlasting life. The beautiful flower, which was planted, watered, and which grew to bud in the Old Testament, is now seen to burst forth in full bloom with fresh fragrance for all the world. The saints of all ages with Abraham, Habakkuk, Paul, and Luther have sipped the sweet nectar of this revelation of God's redeeming love.

Every quotation of Paul, when studied in the light of the Old Testament writer, responds with similar inspiration. An examination of the passages reveals the fact that he employs a variety of methods of interpretation. No general rule of hermeneutics can be mentioned which will satisfactorily characterize Paul's method. As Terry remarks.<sup>11</sup> "We should not study the methods of New Testament citation from the Old Testament for principles of general hermeneutics but should always remember that the writers were acting under special conditions of mental and religious training. We recognize their profound reverence for the written Word, and their divinely inspired use of it for a specific end, and yet maintain that, in many passages, the particular citation, and the argument built upon it, furnish no law of Biblical exegesis suitable for universal application."

But generally speaking Paul's method was literal, that is, he preserved the literal meaning of the Old Testament passage, though he frequently employed passages out of their historical connection. He was not given to a use of the capricious and ingenious hermeneutical arts of the rabbis under whom he received his instruction. In their expositions of the Scriptures numerous fanciful methods are exhibited, such as ingenious attempts to discover hidden meanings in words, numbers and grammatical forms. While Paul manifests influence of early training in his use of formulæ of introduction, yet he clearly abandons rabbinical methods in general. The one outstanding example of allegory in his epistles cannot be

11 "Biblical Hermeneutics," p. 395.

compared with the fanciful arts of rabbinical interpretation. In this passage referred to (Gal. 4:22) he preserves the historical setting into which he carefully weaves the thought of the relationship of law and promise, adding the significant words "which things contain an allegory."

In the final analysis the Apostle's method of interpretation was Christ, that is, he viewed all things "in the face of Jesus Christ," as he says in Gal. 1:12 "I make known unto you, brethren, as touching the gospel which was preached by me, that it is not after man, neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ." He never lost sight of that vision he saw on the way to Damascus. To him "Christ was the end of the law." He himself was "the slave of Jesus Christ." Adam was "a type of Him that was to come." The seed of Abraham was Christ as he says in Gal. 3:16, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." The Rock that followed Israel was Christ (I Cor. 10:4). The Jews stumbled over that "Rock of offence and stone of stumbling" (Rom. 9:33). Paul confessed his faith in these words "It is no longer I that live, but Christ liveth in me" (Gal. 2:20). With the "mind of Christ" he interpreted the Scriptures. That his method was correct we are agreed. To doubt the correctness of his method is to doubt the inspiration of the Scriptures.

When we consider the attitude of the Apostle Paul toward the law we find that he regards it as fulfilled in Christ. The Old Testament required obedience as the condition of justification. No man was able to keep the law perfectly. Old Testament writers refer repeatedly to man's inability to follow after righteousness, and his consequent need of forgiveness. But Christ fulfilled the whole will and law of God. "Christ is the end of the law for righteousness for every one that believeth" (Rom. 10:4). Faith, not works, is the condition of justification. "We reckon that a man is justified by faith apart



from the works of the law" (Rom. 3:28). In Gal. 2:16 the writer declares that "by the works of the law shall no flesh be justified," and again in verse 21 "for if righteousness is through the law, then Christ died for nought.

The apostle at first regarded circumcision as an *adiaphoron*, that is, it did not matter whether converts were circumcised or not. But when the matter became an issue in the early church, then he arose in the Council at Jerusalem in opposition to those who said, "Except ye be circumcised after the custom of Moses, ye cannot be saved" (Acts 15:1). Circumcision, in the estimation of the Apostle, had to be a matter of the heart rather than a mere outward observance of the law. In the 4th chapter of Romans he proves that the promise made to Abraham was made before his circumcision. The rite, then, had no particular efficacy. "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God" (I Cor. 7:19). Furthermore, he says to the Galatians (5:2-6) "If ye receive circumcision Christ will profit you nothing—in Christ Jesus neither circumcision availeth anything nor uncircumcision, but faith working through love." In the following chapter he says with reference to the Jews, "For not even they who receive circumcision do themselves keep the law; but they desire to have you circumcised, that they may glory in your flesh." Paul trusted not in the flesh; he rather gloried in the Cross of the Lord Jesus Christ. The old covenant of ceremonies was superseded by the new covenant of grace. "He is not a Jew who is one outwardly; neither because they are Abraham's seed are they children of Abraham," but "they that are of faith are the sons of Abraham" (Gal. 3:7). True children are those born, not *κατὰ σάρκα*, but *κατὰ ἐπαγγελίαν*, Paul thus disregarded outward circumcision and pride of flesh, and emphasized the "circumcision made without hands, in the putting off of the body of flesh in the circumcision of Christ."

In reference to the Sabbath, which was the subject of minute specifications on the part of the ingenious Phari-

sees, we find that the Apostle considers it as entirely done away with in Christ. He admonishes the Colossians "Let no man therefore judge you in meat or in drink, or in respect of a feast day or a new moon or a Sabbath day" (2:16). He rebukes the Galatians in a similar way "How turn ye back again to the weak and beggarly elements, whereunto ye desire to be in bondage over again? Ye observe days and months and seasons and years" (4:10). There are many in our day and age, we are constrained to interject, who need to give heed to Paul's admonitions. Sunday is not the Sabbath, but the Lord's Day, the day which commemorates the resurrection of Christ, a glorious fact in the faith of Paul. Luther's definition of the Third Commandment is worthy of note "We should fear and love God, and not despise preaching and His Word, but deem it holy and gladly hear and learn it."

The Jews also had numerous regulations with regard to the eating of meats, which Paul likewise regards as abrogated by Christ. He was persuaded that nothing was unclean of itself (Rom. 14:14) "The Kingdom of God is not in eating and drinking, but righteousness and peace and joy in the Holy Spirit" (v. 17). Paul did not refuse to eat with the Gentiles. Christians, he taught, were to eat whatever was set before them, not asking any questions. The only regulation he had was with regard to another man's liberty (I Cor. 8:13) "If eating meat causeth my brother to stumble, I will eat no flesh forever more"; but he had no scruples with regard to ceremonial eating and drinking. All the ceremonies of the Jewish ritual are done away with in Christ. Not only the Jews, but all the nations of the earth have access to God's saving grace, not through vain performance, but through faith in the Lord Jesus Christ.

Of what use, then, was the law? Did Paul ignore it? He replies in Romans 3:31 "Do we then make the law of none effect through faith? By no means; nay, we establish the law." Again he says "The law is holy, and the commandment holy and just and good." "Even the natural

law among the Gentiles has its place and function," "For when the Gentiles, that have not the law do by nature the things of the law, these, not having the law, are the law unto themselves, in that they show the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them" (Rom. 2: 14-5). In civil life, he tells Timothy, (1 1: 9) the law served a purpose. The law is good, if a man use it lawfully—the law is not made for a righteous man, but for the lawless and unruly, for the ungodly and sinners, for the unholy and profane—. Again, "through the law cometh the knowledge of sin" (Rom. 3: 20); and, from experience he could say "I had not known sin except through the law" (7: 7). But having acquainted a man with his sins, it cannot save him; it can only condemn. "The law worketh wrath" (Rom. 4: 25) "It was added because of transgression." The law became a curse, for no one could keep it, and everyone was condemned by it. Thus Paul felt the burden, and exclaimed "O wretched man that I am!" But fortunately for him "Christ had removed the curse of the law." The law shut up men under sin that they might be driven to Christ. In Him it was fulfilled, "We have been discharged from the law, having died to that wherein we were held; so that we serve in newness of spirit and not in oldness of letter" (Rom. 7: 6). The law was preparatory to salvation by faith in Christ. "But before faith came, we were kept in ward under the law, shut up unto the faith which should afterwards be revealed, so that the law is become our tutor to bring us unto Christ, that we might be justified by faith" (Gal. 3: 25). The Apostle knew whereof he spoke when he said "The law of the spirit of life in Christ Jesus made me free from the law of sin and death" (Rom. 8: 2). The whole attitude of Paul toward the law, then, may be summed up in his words, "Christ is the end of the law for righteousness to every one that believeth" (Rom. 10: 4).

All the great doctrines of the Old Testament are emphasized in the faith and preaching of Paul. For ex-

ample, he believes in the one true God, whose character is set forth in the Scriptures. In his address in the midst of the Areopagus he expounded to the Athenians the character of the "unknown God whom they ignorantly worshipped." (Acts 17:23). He expressed his faith as follows, "The God that made the world and all things therein—in Him we live and move and have our being." God is therefore transcendent and immanent. Paul encourages the Athenians "to seek after God if haply they might find Him, for He is not far from each one of us." To the Corinthians he writes "For though there be that are called gods, whether in heaven or on earth; as there are gods many and lords many; yet to us there is one God, the Father, of whom are all things, and we unto Him" (I 8:5). The providence of God, so vividly portrayed in the Old Testament, is summed up by Paul in these words "We know that to them that love God, all things work together for good" (Rom.8:28).

The Old Testament doctrine of sin is likewise amplified by Paul, for he says "As through one man sin entered the world, and death through sin; and so death passed unto all men, for that all sinned." (Rom. 5:12) And again, "As in Adam all die, so also in Christ shall all be made alive" (I Cor. 15:22). In accordance with the account in Genesis he explains the origin of sin "by the disobedience of one man." With what conviction he summarized his faith in the words "Faithful is the saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief."

The great Apostle to the Gentiles believed implicitly in the trustworthiness of Old Testament history. With vividness he recalls in his epistles the prominent persons who appeared on those ancient scenes. Adam was the first man, by whom sin entered the world, and as a consequence "death reigned from Adam till Moses—" (Rom. 5:14) All that intervening history occurred just as described in the Pentateuch. Abraham, the faithful patriarch, "believed in God and it was reckoned to him for righteousness." Isaac, the son of Sarah, was the

child of promise. Esau and Jacob were the objects of God's discriminating decrees. Moses, Elijah, David, and the prophets appeared on the scenes of Israelitish history just as the Scriptures represent them. In Acts 13:17 Paul mentions the sojourn of the children of Israel in Egypt. He tells how God led them out. He speaks of their wandering in the wilderness, of their conquest of Canaan, of their judges and kings. All this, he firmly believed, was actual history. The incidents of the Scriptures were written down for our admonition." Those who are wont to discredit the historicity of Old Testament characters should refresh their memories with regard to the faith of the Apostle Paul.

The problem of authorship has been a puzzling one. But notice Paul's statements. With reference to the Pentateuch he speaks of "the law of Moses" (Acts 13:39; 28:23; I Cor. 9:9), "Moses says" (Acts 26:22; Rom. 10:19) and "Moses writes" (Rom. 10:5), indicating that he believed in the unity and Mosaic authorship of the Pentateuch. He refers also to the Davidic authorship of Psalms, and speaks as though he regarded Isaiah as the author of the foremost prophecy. (Rom. 4:6; 10:16). These facts indicate that he believed in the traditional view with respect to authorship—a view which has been violently attacked by modern scholars, who, with great diversity of opinion, posit the hypothesis that the Old Testament is made up of a variety of documents formulated late in the history of the Jews, which they group into the main classes of J, E, D, and P, according to supposed characteristics. But in spite of the "assured results" of scientific investigation, the traditional view has persisted. We are not to impose upon Paul an interest in the modern science of higher criticism; neither are we to accuse him of being ignorant of facts with which he had the opportunity to acquaint himself. If there had been any forgeries in the Old Testament Paul would have exposed them. His testimony corroborates the evidence of the prophets themselves, the witness of our blessed Lord, the statements of other New Testament writers, and the

faith of the Church throughout the centuries. Criticism, with all its accomplishments, has not produced a more satisfactory solution to the problem of authorship.

In the final analysis, Paul regards the Old Testament as the very Word of God, given by inspiration. In his old age he writes to Timothy admonishing him "Abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a babe thou hast known the sacred Scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus. Every Scripture is inspired of God (θεόπνευστος, God breathed), is also profitable for teaching, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, furnished completely unto every good work" (II Tim. 3: 15-7). And again, he quotes the Book of Deuteronomy, "The Word is nigh thee, in thy mouth, and in thy heart," and adds "the Word of faith which we preach" (Rom. 10: 8). To the Jews had been committed "the oracles of God." In the estimation of the Apostle the Scriptures were unique.

The genius of the great Apostle with respect to his use of and attitude toward the Old Testament, humanly speaking, lay in his keen discrimination between law and gospel, as he writes to the Corinthians (I 13:6) "The letter killeth, but the spirit giveth life." By the aid of the Holy Spirit Paul had grasped the spirit of the prophets, and interpreted their eternal principles in the light of Christ. He saw in the whole Old Testament "the Gospel of God, which He promised afore through His prophets." Paul by experience had known the demands of the law; he had also experienced the grace of Christ. He, therefore, gloried in the Gospel, which he believed to be "the mystery which hath kept in silence through times eternal, but now is manifested, and by the Scriptures of the prophets, according to the commandment of the eternal God, is made known unto all nations unto obedience of faith" (Rom. 16: 25).

One of the favorite expressions of Paul is δικαιοσύνη,

righteousness. This word occurs 33 times, for example, in the Epistle to the Romans. The same expression is used about 70 times in Psalms, and about 50 times in Isaiah. This indicates that the New Testament writer has caught the spirit of the gospel writers of the Old Testament. In that gospel Paul finds all the doctrines enshrined such as justification by faith, the circumcision of the heart, the sinfulness of man, rendering him in dire need of a Saviour, the calling of the Gentiles, and the universal aspects of the redemption through Christ Jesus. The Messianic elements of the Scriptures are real food for the Apostle's soul. All things in Scripture and history led to Christ "in whom dwelt all the fulness of the Godhead bodily" (Col. 2:9). Paul reveled, not in rabbinic fancies, not in vain imaginations, not in the grotesque conceptions of pagan philosophy, but solely in those conceptions which point to Christ. "God forbid that I should glory save in the Cross of our Lord Jesus Christ." To Paul Christ was "all in all"—the cynosure of all Scripture.

Much of the misinterpretation of the Old Testament today is due to a failure to discriminate between the letter and the spirit. On the one hand we find men trying to merit grace by legalistic practices, apparently unmindful of the atonement of Christ; on the other hand we observe men rejecting the whole Old Testament, and thereby unconsciously losing faith in Christ as their Saviour from sin. We need to bear in mind the words of Luther, "The distinction between law and gospel is the highest art in Christianity, which all who boast or accept the Christian name, can or should know. For where there is a defect on this point, a Christian cannot be distinguished from a heathen or a Jew; for it is just here that the difference lies." Paul was a master in this art.

With an undaunted faith in the Scriptures of the Old Testament as divinely given, historically trustworthy, and gloriously fulfilled in Jesus Christ; with a ready mind steeped in Scriptural phraseology with which he embellished his thoughts and strengthened his argu-



ments; and with a consuming love for souls the zealous Apostle went forth on his perilous journeys to preach "Christ and Him crucified." By that faith he converted sinners, edified saints, comforted souls, freed slaves, quelled crime, moved multitudes, and challenged the world. For that faith he confronted courtiers and kings, crossed surging seas, visited various countries, endured stripes and imprisonments, perils of all descriptions on land and sea, untold sufferings and hardships, and finally suffered the loss of his life. In that faith which he so dearly loved, he lived and labored, and at last when his course was finished exclaimed with unspeakable joy "I have kept the faith."

We are persuaded that this faith, which the inspired Apostle to the Gentiles manifested, is the faith for the Church today and for all time. In the words of Stalker: "Paul lives among us today with a life a hundredfold more influential than that which throbbed in his brain while the earthly hull which made him visible still lingered on the earth. Wherever the feet of them who publish the glad tidings go forth, beautiful upon the mountains, he walks by their side as an inspirer and guide; in ten thousand churches every Sunday and on a thousand hearths every day his eloquent lips still teach that gospel of which he never was ashamed."<sup>12</sup> While we welcome the contributions which civilization, science, and criticism have made throughout the centuries since the days of the Apostle, yet we are convinced that after all the true faith is the simple faith of Paul. Those religious ideas which are in harmony with that faith are to be accepted; but those conceptions of religion which contradict that faith are to be rejected, for he spoke by the Spirit. In these ominous times the earnest seeker after truth will find comfort, not in attempting to assimilate the indigestible hypotheses of modern perverters of truth, but in endeavoring to interpret Scripture by Scripture, in following in the footsteps of the Saviour, who fulfilled the Scriptures, and in the study of the faith and testimony of the

<sup>12</sup> "Life of Paul" p. 166.

great Apostle to the Gentiles, who interpreted the Scriptures in the light of Christ.

The Holy Scriptures, and particularly the Old Testament will ever be the object of unwarranted attacks. The battlefields of the Old Testament will yet witness many skirmishes. The experience of Paul will be perpetuated "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places." Again, as the aged Apostle said to Timothy "Men after their own lusts shall heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned to fables." Men shall arise to scatter the seeds of doubt throughout the world; they will endeavor to control the dissemination of learning; they will seek to save souls without the aid of the Supernatural. But after all their costly conclusions have exploded, those ancient landmarks of the faith shall still stand staunch; they can never be removed. Men may portray the patriarchs as mythological pictures, but nevertheless those real characters of Scripture will ever stand at the head of the catalogue of saints; they may pervert Moses, but in spite of all this he will always be referred to as the great lawgiver and compiler of the Pentateuch; David may be dubbed a traitor to his country, but saints will ever find inspiration in "the man after God's own heart"; Isaiah may be "sawn asunder", but nevertheless he will continue to live as the foremost prophet of faith. And whosoever in this our day and age would save sinners, comfort souls, establish churches, and extend the Kingdom of God unto the uttermost parts of the earth, like Paul, must have an abiding faith in the inspiration and infallibility of the Holy Scriptures, a keen discrimination between law and gospel, and a consuming conviction that all things in Scripture and history are consummated in the Lord Jesus Christ.

"Now to Him that is able to establish you according to my gospel and the preaching of Jesus Christ, according

to the revelation of the mystery which hath been kept in silence through times eternal, but now is manifested, and by the Scriptures of the prophets according to the commandment of the eternal God, is made known unto all nations unto obedience of faith: to the only wise God, through Jesus Christ be glory forever, Amen."

*Chicago, Illinois.*

## ARTICLE VI.

## CURRENT THEOLOGICAL THOUGHT.

IN ENGLISH. BY J. A. SINGMASTER

(From the April Quarterlies)

## THE HYPOTHESES OF PHYSICAL SCIENCE.

Dr. Haldane of Oxford University in an article on "Science and Religion" in *The Hibbert Journal* speaks sensibly on the above, as follows:

"The fundamental conceptions of physical science represent only working hypotheses corresponding, under great limitations, to partial aspects of our experience. Extra-ordinarily useful as these working hypotheses are in the absence of more detailed knowledge, they do not represent reality. This appears at once when we consider our experience as a whole. It is only when we neglect this consideration that we seem driven into a materialistic creed. The fundamental conceptions of biology, since they take into account more than those of the physical sciences, bring us nearer to reality, but fail to take into account the facts of conscious life or personality. When we take into account all that appears in conscious life, in our conscious fellowship with one another, with those who have gone before or will come after, and with Nature, God is revealed as the ultimate and only reality. God and God's love and omnipotence are within and around us behind what appears as space, time, the material world, organic life, and individual personality. The material world as such is an imperfect appearance, and the only real world is the spiritual values. In this knowledge we find inward reconciliation and can go forward without fear."

## THE VALUE OF THE STUDENT PASTOR.

The Rev. C. E. Creitz in *The Reformed Church Review* justifies the student pastor in the following striking illustration.

"As one scans the activities of the various Boards of Education, the outstanding feature is "recruiting candidates for the ministry and missions and Christian leadership callings," by means of life-work conferences, literature, etc. in the academies, colleges and universities of the land. Such effort is sure to be rewarded when done judiciously.

Here is a promising opportunity for a College pastor of the right sort. A striking illustration of what he can do is seen in the case of the University of California at Berkeley. In a period of 50 years, 12,700 were graduated, and only 47 of them became clergymen. Then came a pastor for the Presbyterian students, and in 5 years, 50 students have gone into the Presbyterian ministry; 12 are now in preparation for the seminary; 30 have gone into the foreign field, and there are 40 students pledged for foreign missions."

## THE TYRANNY OF MACHINERY.

In an article on "Spiritual Values" in *The International Journal of Ethics* Dr. J. S. MacKenzie has a striking paragraph on the above.

"The tyranny of machinery is perhaps more to be dreaded in the modern world than that of monarchs or of mobs. I do not of course mean that machinery is in itself evil. What Carlyle called "beaverism" is an essential element in human life. We have not tails, like beavers; but our hands and brains are capable of much more elaborate constructions. Heine found, on visiting England many years ago, that the machines here were like human beings—and that the human beings were rather like machines. It is quite right that our machines should become men, so long as they are slave

men, and enable us, as Aristotle suggested, to dispense with slavery in human life. But J. S. Mill doubted whether machinery had lightened the toil of a single human being. It has helped us to conquer space and time, and has given us wings like a dove; but it has not, as yet, freed us from those forms of work that are slavish, and enabled us to concentrate on what is distinctively human-work that is creative and artistic. I believe that Carlyle, Ruskin and William Morris were substantially right in urging that one of the most important things to aim at is the restoration of handwork to something of its old dignity."

#### THE RANSOM WORK OF JESUS.

The late Dr. P. T. Forsyth in a posthumous article in *The Expositor* truly declares that the teachings of Paul are those of Christ himself.

"For Jesus as for Paul the whole of mankind needs this Redemption. And it comes not by God's gift of a law whose keeping earns it, but by a pure gift of Grace. That, and not reward, is for both the principle of Salvation. It was the Father's good pleasure to give the kingdom. And to all the labourers alike He gives no wage, but what He thinks fit. Salvation is a matter not of right but of Grace. And therefore it is a matter of the Faith that answers Grace by its appropriation, not as an assent but as an experience. For both it is faith in the person of Christ; and in that person not as the ideal of spiritual excellence but as the active, dramatic Messiah, Judge, Quickener, and Regenerator of the souls of the race. For both it is a salvation as universal as the sin is—though for Jesus in the first stage of its process His address was to Israel. Yet it was the man He sought and found in the Jew. It is not Paul but Jesus that first teaches the blessing of his ransoming work upon the Cross to the many. And He does so as the Messiah, who embodies God's will with mankind, and with whom all must reckon at last."

## THE HOME BASE OF FOREIGN MISSIONS.

An increase of missionary candidates in American Churches is reported by Dr. Butterfield in the *International Review of Missions*.

The situation as to the supply of missionary candidates is filled with promise. Almost all the boards report that more candidates, except those for medical work are applying than at any previous time. In some Churches special provision to aid medical students is being made. The Northern Baptist Board, lest interest among students and young people should be checked, has sent out new missionaries notwithstanding a heavy burden of debt. The Canadian Presbyterian Board have 50 per cent more volunteers in college than ever before, especially among medical students. The Southern Methodist Board reports its largest number of missionaries and of specialized workers. The United Christian Missionary Society have more fully qualified candidates than they can at the moment place abroad. The Women's Northern Baptist Society is being approached by candidates with Master's and even Doctor's degrees. The Southern Baptist Board in May, 1922, had 969 volunteers in colleges and theological schools; one hundred were added during the autumn term. The Methodist Episcopal Church has 2075 young recruits definitely enlisted for foreign service. The supply of ordained missionary candidates has materially improved since the war. All reports agree that the choicest young men and young women in the Churches and colleges are volunteering for foreign service. The increase in the number of candidates is said by many boards to be due to an awakened interest in world conditions and international affairs. The larger boards still report vacancies unfilled because candidates with the proper qualifications have not been found.

## THE BROKEN MINARET.

In *The Moslem World*, Dr. Gottheil writes as follows



of the hopeful outlook for Christianity in Albania, once the stronghold of Mohammedanism in Europe.

Last summer I made a trip through Southern Albania. In Valona, a port city on the Adriatic, a sight greeted me that seemed to be strikingly significant of the present day situation in Albania. In one of the open places of the town stood a tall, lone minaret, the mosque evidently having been destroyed. It was old and discolored and broken off near the top, without the ever present crescent rising from the toothpick point. Crowning this jagged break was a huge nest of straw holding a solitary scrawny stork, standing vigil—the so-called sacred bird of the Mohammedans. It was the picture of loneliness and destitution. To me it symbolized the fate of the Turk, the end of his five hundred years in Albania, the oft referred to stronghold of Mohammedanism in Europe.

Arriving in Albania in October, 1921, I found it to be the ideal setting of Omar Khayyam: the picturesque mosque and minarets; the muezzin's call; the quiet tombs of the dead with their tall exquisite cypress trees, the guardians of the departed. It was the land of "*nesor*", the Albanian word for "tomorrow". A year later, in October, 1922, I left a "New Albania". Perhaps it was the same physically but there was a new spirit of life, the old "*nesor*" was dead, gone forever, and its place taken by the western "to-day."

#### LINCOLN A MAN OF PRAYER.

As an argument from experience that God is Almighty, among other cases, Dr. Wm. Hallock Johnson, of Lincoln University writing in the *Princeton Theological Review*, cites Lincoln.

"The proof is abundant that Lincoln was a man of prayer. Just after the battle of Gettysburg he told Generals Rusling and Sickles that he had not been anxious about the battle, because, he said: 'I went to the room one day, and I locked the door, and got down on my

knees before Almighty God, and prayed to him mightily for victory at Gettysburg. . . . And after that (I don't know how it was, and I can't explain it), soon a sweet comfort crept into my soul that God Almighty had taken the whole business into his own hands and that things would go all right at Gettysburg.' To a friend the President wrote: 'I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom and that of all about me seemed insufficient for that day.'"

"Lincoln in fact could not have expressed himself more strongly if he had been writing a theological polemic or if the main purpose of his public utterances had been to affirm and defend the doctrine of omnipotence. It was the assurance that his own life and the destiny of the nation were under the sovereign control of God and were linked with Omnipotence that gave him the calmness and courage that he needed for his great task. Without this faith we may safely say his own experience and career and to that extent the history of the country would have been different."

#### THE CONTENT OF A PRE-THEOLOGICAL COURSE.

Dr. Cadbury of Harvard in an article on the above subject in *Christian Education* warns teacher and student against yielding to two temptations.

"There are, I believe two temptations that should be avoided. One is the temptation of both teacher and student in college to duplicate strictly theological courses. The teacher at least should resist that temptation. Few seminaries will recognize as equivalents to their own foundation courses anything to be had in an undergraduate college. Instead, therefore, of trying to duplicate the regular seminary courses, the Biblical instructor should help the future theolog by advice on his general course and by such instruction in the original languages of the Bible and other preliminary subjects as his ability and student's time permit. My colleagues in

the field of theological study do not want men coming to them who think they *know it all* because they have already studied in the college the philosophy of religion or social ethics or have taken a half course in Biblical introduction.

The other temptation is like unto the first: it is the temptation to anticipate strictly theological work for the sake of saving time. The pre-theological course is not a way of telescoping the four and three years of college and seminary into only six years. Perhaps if required for admission a pre-theological course in college would do as a substitute for the fourth year that is threatened as an addition to our present three year course.

#### ORGANIC EVOLUTION.

Geo. M. Price of Pacific Union College, Cal., writing in the *Bibliotheca Sacra* denies that the theory of Evolution has evidence of a proved historical order among fossils.

"My training in natural science will never permit me to deny plain physical facts, on the excuse that if we take these facts at their face value we may reach conclusions quite at variance with the uniformitarian prejudices which have been taught to us for over half a century in the name of Hutton and Lyell, of Darwin and Huxley and Haeckel. Perhaps more things may have happened to our earth in the long ago than any of these men had dreamt of in their philosophy. At any rate, I am sure that we now have abundant evidence to prove that the theory of organic evolution does not have an absolutely sure outline of a proved historical order among the fossils, though such an unquestioned and accurate outline of successive forms of life must, in the very nature of things, be the prerequisite, indispensable and imperative, for any scheme that attempts to tell us the order and the method of the origin of our plants and animals."

## ARTICLE VII.

## REVIEW OF RECENT LITERATURE.

*Stories and Poems for Public Addresses.* By A. Bernard Webber. George H. Doran & Co., New York. 12mo. 215 pages. Price \$1.50 net.

A new kind of Cyclopedia of illustrations. It is new not merely as to the title, but also as to contents. There are hundreds of interesting and telling stories and incidents, and of choice selections of verse suitable for use, most of them, in addresses on various occasions rather than in sermons. However, many of them might be of use in sermon making also. It is our belief that preachers and other public speakers should find or make their own illustrations, not gather them out of cyclopedias. Still a volume like this might be helpful in the way of furnishing material that could be worked up and used very effectively. Very many of the stories are humorous. There is a classified table of contents in which the subjects are arranged alphabetically, which will greatly facilitate the use of the book.

JACOB A. CLUTZ.

## ESSAYS.

*Hilltop Views.* By Liston H. Pearce. The Methodist Book Concern, New York. 12mo. 110 pages. Price 75 cents net.

A series of delightful essays, most of them personal reminiscences of the author who, according to the Introduction, is a retired Methodist minister well past three score and ten. He has evidently had a wide and varied experience as a pastor and preacher, as an editor, and as a traveller in our own and in foreign lands.

JACOB A. CLUTZ.

*Who's Who In The Universe.* By James Robert Gettys. The Abingdon Press, New York. 12mo. 116 pages. Price 75 cents.

According to the "Foreword" this book is written especially for the young. It is intended to be inspirational, to quicken in the minds and hearts of young men

and women the desire to seek the best things in life. True success is not to be measured by the amount of muscle a man has, or by the amount of money he can make, but by his mental, and moral, and spiritual development. Truth and God are the highest objectives a man can seek, and the man who finds these is the truly successful man, even though he may be weak in body and poor in this world's goods. These are the men whose names deserve and find a place in the "Who's Who in the Universe." The book is exceedingly well written. It interests the mind, stirs the imagination, and stimulates the aspiration to higher and better things. It would be a fine book to put into the hand of High School graduates, or even College graduates. It is a good book for anybody to read.

JACOB A. CLUTZ.

*Shadows On The Wall.* By F. W. Boreham. The Abingdon Press, New York. 12mo. 238 pages. Price \$1.75.

Another volume of essays by Boreham. That means a new delight for the reader, or rather a series of twenty-one delights, for each essay has a charm of its own and a distinct reward for the reader. Boreham can find more uncommon interest, and uncommon charm, and uncommon lessons in the most commonplace things or experiences than any writer we know. And this is itself his chief attraction. He creates a new world for us by teaching us to see new meanings and new values in things which surround us every day, and which but for his tutoring we would hardly have seen at all.

#### RELIGIOUS EDUCATION.

*Some Pleas for Adequate Religious Instruction for the Young.* By Judge Thomas C. Crain. The Abingdon Press, New York. Paper bound pamphlet. 12mo. 32 pages.

Contains an address and various other papers by the author, all dealing with the general subject of religious education for the young and urging its importance. Interesting and forceful as coming from a layman whose official position and contacts with men have well qualified him to speak with knowledge and authority on one of the burning questions of the day.

JACOB A. CLUTZ.

*Curriculum For Lutheran Kindergartens.* By R. A. Mangelsdorf. Concordia Publishing House, St. Louis, Mo. Paper bound. Size 6 x9. Price 80 cents. Bound in boards, cloth back, \$1.00. 99 pages.

Protestants have been all too slow to realize the truth of what the Roman Catholics have emphasized long ago, that the first seven years of the child's life is likely to be decisive for all that follows. More and more the churches are coming to use this period for instruction in the kindergartens conducted under their auspices and by positively Christian teachers. Our Missouri Lutherans have been leaders in this good work. This pamphlet is itself a splendid contribution. It has been prepared by an experienced teacher, and we cordially commend it to the attention of our pastors and teachers who have the care of the beginners.

JACOB A. CLUTZ.

*Handbook Of Weekday Religious Instruction.* Edited by Drs. Charles P. Wiles, William L. Hunton and D. Burt Smith. United Lutheran Publication House, Philadelphia. Pamphlet. Large 8vo size. 58 pages. Price not given.

This Handbook is issued under the auspices of the Parish and Church School Board of the U. L. C. It is intended to be a guide and helper to the many Lutheran pastors and Sunday School workers who are realizing more and more the need of more instruction in religion for the youth of the church than can possibly be given to them on the Lord's Day, and who are therefore planning to organize some kind of schools during the week to meet this need. Only a few pages are devoted to the discussion of theories covering the need and place for such schools, the purpose and principles which should underlie them, and the problems which must be met and solved in the initiation and carrying on of the work. By far the greater part of the pamphlet is taken up with an account of what is being actually done in a number of churches which have such schools in progress, e.g., the Church of the Atonement, New York; St. John's Church, Allentown, Pa.; Lake Park, Milwaukee, Wis.; Gethsemane, Philadelphia; Trinity, Germantown; First Church, Altoona, Pa.; First Church, Dayton, Ohio; St.

Peter's, Janesville, Wis.; Zion's Church, Harrisburg, Pa. There are in addition three "Suggested Courses," of a more general character.

JACOB A. CLUTZ.

#### SCIENTIFIC.

*The New Light On Immortality.* By John Herman Randall. The Macmillan Company, New York. 12mo. 174 pages. Price \$1.75.

"The Significance of Psychic Research", is the subtitle of this volume, and this gives a better idea of its contents than the title quoted above. What are called "psychic phenomena" are probably as old as the race. They seem to have played a more or less prominent part in the personal, social and religious thought and life of all nations. But it is only within a generation that any organized attempt has been made to examine and study them systematically and scientifically. The English Society of Psychical Research was organized in 1882, and the corresponding American Society in 1884. Many of the leading scientists, psychologists and other learned men of both countries have been connected with these societies and have contributed freely of their time and talents to the collection and tabulation of material, and a strictly scientific examination of it. While there has been very general agreement as to the facts assembled by these studies, there is still wide disagreement as to the interpretation of these facts. Some, like Sir Oliver Lodge and Professor Hyslop, believe that they have found sufficient evidence to warrant the conclusion that at least many of these phenomena are due to the action of discarnate intelligences or spirits. Others, like the poet Maeterlinck and Professor William Jones, are still in doubt and await more and clearer evidence. In this volume the author, who is not himself a member of the Society for Psychic Research, tries to sum up the general results so far reached and to estimate their value as throwing light on the problem of immortality. His discussion is interesting but by no means convincing.

JACOB A. CLUTZ.



## PARENTHOOD.

*Parenthood And Child Nurture.* By Edna Dean Baker, M.A., President of the National Kindergarten and Elementary College. The Macmillan Company, New York. 12mo. 178 pages. Price \$1.50.

Many complaints are made today about the inefficiency of modern parents. If these complaints are well grounded it would seem to be without excuse. Never before were parents offered so much help in understanding the nature of childhood and the best methods of dealing with children. The volume before us is full of very rich and valuable suggestions along this line. It is intended especially to assist parents of younger children, say from babyhood to about eleven years of age. It treats of the changing physical needs and possibilities and how to meet them in the home education; the instinctive equipment and the opportunities there; the mental activity and its guidance; and the spontaneous interests which may be taken advantage of by parents. There are ten chapters, and each chapter is followed by a page or more of "Suggestions for Additional Study", and a very full table of references for collateral reading. At the close of the volume there is an "Appendix" containing an unusually rich Bibliography carefully classified. Under a capable leader this volume ought to make a most interesting and helpful textbook for a Parents' Training Class. But even without a class any fairly intelligent parent can get an immense amount of help and inspiration by privately reading and studying it.

JACOB A. CLUTZ.

## NATIONAL.

*The Divine Right Of Democracy, or The People's Right to Rule.* By Clarence True Wilson. The Abingdon Press, New York. 12mo. 144 pages. Price \$1.00 net.

"A Study in Citizenship" is the sub-title of this book. The author is a Methodist minister who has made a study of American History and constitutional government as well as of theology and religion. The result is a forceful and stimulating discussion of a number of questions in reference to which many of our people need light and inspiration. There are seven chapters dealing with "The Forgotten Source of Our Federal Constitution," the

Bible and especially the history of the Hebrew Commonwealth; "Building American Democracy Into Government", a study of the writing and adoption of the Constitution; "Jesus Christ the Embodiment of Democratic Ideals", showing how the notions of the equality of man and human brotherhood grow out of the teachings of Jesus; "Is the United States a Christian Nation?" answered of course in the affirmative and established by many proofs; "Pagan Inroads on American Democracy", only partially successful as yet, but calling for constant vigilance and unceasing activity if they are not to paganize completely the nation's life; "The Function of Law in Civil Government", a sturdy appeal for a more rigid enforcement of law; and "The Latest Evolution of American Democracy", an explanation and eulogy of the many forward steps in legislation and democratic government taken by the state of Oregon, in the capital of which the author is, or was, a pastor. A book that every American citizen ought to read and ponder.

JACOB A. CLUTZ.

#### SERMONS.

*Festival and Occasional Sermons.* By Louis Wessel, Concordia Seminary, Springfield, Ill. Concordia Publishing House, St. Louis, Mo. 12mo. 261 pages. Price \$1.25.

This fine volume contains sixteen Festival Sermons and an equal number for Special Occasions, such as Installation of a pastor, Dedication of a church, dedication of a school, Reformation Festival, Mission Festival, Anniversary Occasions, etc. The Festivals especially treated are Advent, Christmas, New Year's, Good Friday, Easter, Pentecost, Trinity Sunday, etc. All the sermons belong to the textual variety. They are Scriptural and of course thoroughly sound in doctrine. The style is simple and clear. They seem to be especially intended as helps for busy pastors, but they are admirably adapted for the reading of the laity. As is true of nearly all the Concordia publications this book is a fine specimen of the printers art. It is hard to see how this house can put up such excellent work at so moderate a price.

JACOB A. CLUTZ.

## PRACTICAL.

*The Philosophy Of Prayer.* By C. K. Mahoney. The Abingdon Press, New York. 12mo. 124 pages. Price \$1.00 net.

This volume is dedicated "To My Congregation, Loyal and Devoted, at First Methodist Church, Terre Haute, Indiana." Presumably the author is the pastor of this church, though there is no indication that the chapters in the book were preached as sermons. They offer a serious, able and very thorough discussion of the difficult problems that arise in connection with the subject of prayer, especially in these days in which so much emphasis is laid on the doctrine of evolution and on the reign of law in the physical universe, and even in the psychological and spiritual realm. The difficulties are met in a fair and candid spirit, and are treated in a way that ought to prove helpful to all the readers of the volume. The discussion is divided into two parts, the first dealing with "Prayer as Psychological Fact", and the second with "Prayer as a Cosmic Fact". We have found this second part especially interesting, and especially valuable, in view of the present tendency among those who are dominated by the scientific mind to find no place for or value in prayer in a system which, according to their account of it, is permeated throughout by a law of mechanistic causation. By insisting that God is a person, and that we are persons, and that the world is fundamentally personal, a way of deliverance is found from a closed system of mechanistic causation. "According to this view of causation, the personal being, such as you and I, with a thinking mind may generate fresh energy and make original and unpredetermined contributions to the cosmic process." Hence it is possible also for God to hear and answer prayer without breaking down the system of law or violating the order of the physical universe.

JACOB A. CLUTZ.

## MISCELLANEOUS.

*The Confessions of an Old Priest.* By Rev. S. D. McConnell, D.D. The Macmillan Co., N. Y. Cloth. Pp. 124. Price \$1.25.

If any one cares to read the confessions of a disgruntled old man who has been an Episcopal minister for fifty years and has discovered at last that the doctrines which he preached are not true, here is a book

which he will read with a sense of pity for the author. What only can one think of a man who has smothered his convictions for half a century. And now he wonders what the Church will do with him! Hasn't he self respect enough to withdraw from a church with which he is out of harmony?

J. A. SINGMASTER.

*A Winter of Content*, by Laura Lee Davidson. The Abingdon Press, New York. Cloth. Illustrated. Illuminated cover. Pp. 217. Price, \$1.50 net.

If Louis Hémon had not left his charming posthumous story entitled "Maria Chapdelaine", Miss Davidson might claim to have written the best Canadian story of recent years. It seems to be a chapter of autobiography in which is related her experience of a Winter of Content spent alone in a cabin on a small island in the Lake of Many Islands which "lies in a cup of the rolling Ontario farmlands". Here she marooned herself in order to rest near to nature's heart, and to gather strength for her work. Far from being a recluse, she mingled freely with the people on the mainland when storm and cold did not prevent. She pictures them with real human sympathy in their joys and sorrows.

Not the least interesting feature of the book lies in its interpretation of nature as the autumn fades into winter. The trees, vines and shrubs are full of wonder. The nests of the birds, now empty, are observed and described. "Peter, the rabbit, spends most of his time at the door waiting for a chance crust". "He is turning white very rapidly." "Rufus, the red squirrel, torments Peter unmercifully, snatching the bread from between the rabbit's very teeth". The silver herring are playing about the island, and furnish food for the people just before the inevitable ice seals the lake. Then come the snow and the blizzard; but somehow kind-hearted neighbors keep in touch with the cheerful, noble woman on the island. By Easter the snow is gone, and "the first butterfly, emblem of the resurrection, came forth from his winter sleeping place and fluttered to and fro among the yellow tassels of the birches". The flowers reappear and the birds return. The gold-finches sing like canaries. "Konker-ree" call the redwings in the meadow. "On an oak the woodpecker is playing his xylophone, sounding a different note on each branch that he strikes with his little red hammer".

J. A. SINGMASTER.

*The Way, A Little Book of Christian Truth.* By Charles M. Jacobs. The Castle Press, Philadelphia, Pa., 1922. Cloth. Pp. 178. Price, \$1.25.

This little book is the result of the author's conviction after twenty years of preaching and teaching that elementary Christian truth needs expression in simple, untechnical language for inquiring souls. The twelve chapters of the book set forth in this manner the great fundamental facts pertaining to salvation and the Christian life. Beginning with the meaning of the Church, the author speaks of man and God—Father, Son and Spirit—of faith and the means of grace, the kingdom and the Christian hope.

We commend this book for the family library. It might be read aloud in the family circle. The boys and the girls should read it before confirmation. Ministers also will be edified by it. Its clear thought expressed in simple words and permeated by a loving spirit give this little book permanent value.

J. A. SINGMASTER.

*For Love's Sake.* By L. M. Zimmerman, D.D., pastor of Christ Lutheran Church, Baltimore, Md. Sold by Hochschild, Kohn & Co., Baltimore, Md. Blue and gold cover. Pp. 133. Price, \$1 postpaid.

This beautiful little book commemorates the thirty-fifth anniversary of Dr. Zimmerman's pastorate of Christ Church, to which he has devoted his entire and tireless ministry. These years of service have been rich in fruitage. He is known and loved in the city of Baltimore by a great multitude of people. His church is celebrated for its constant and large attendance at all the services.

This book comes from a great loving heart and will find a ready response in the hearts of the readers. While naturally some of the themes are personal, telling of the author's work, most of them are of general interest on a great variety of subjects. We have read this book with much pleasure, and see between its lines the secret of the author's success in versatility, brevity, humaneness, fidelity to the old faith, and devotion to his flock.

J. A. SINGMASTER.

*A Harmony of the Four Gospels.* Arranged from the text of the Authorized Version, with four maps. By Prof. J. M. Fuller, of King's College, London. New York: The Macmillan Company, 1922. Pp. 148. Price, \$1.

This popular volume reaches its fifty-first thousand in the present edition. Its aim is, of course, to present the Gospels in chronological order and in parallel columns where there is more than one record. Bible students simply must have a volume of this kind.

J. A. SINGMASTER.

#### SERMONS.

*In the Sight of Faith,* Baccalaureate Sermons and Addresses. By John A. W. Haas, President of Muhlenberg College. Philadelphia: The United Lutheran Publication House, 1922. Cloth, pp. 287. Price, \$1.75.

This book, with its beautifully illuminated cover, is a credit to the publishers and the author. Dr. Haas again proves that he is not only a fine scholar, but also an excellent preacher. The sermons are timely and stirring. The ideas are presented under simple and suggestive headings. Thus the Christian's Life is a "Life that looks in," "A Life that looks out," and "A Life that looks up." The theme, "World or Soul" is enforced by three questions: "Things or Men?" "Ambition or Love," and "Time or Eternity;" We need hardly add that no strange fire burns in Dr. Haas' censer.

The author is not only a preacher, but also a philosopher and an educator. He looks upon American philosophy, if it may be so-called, as too superficial and too hasty in its conclusions. "There must be a return to a saner and a sounder philosophy than that which now dominates so many minds in America. We need the firm, the strong, the old beliefs to keep us true to our purpose and worthy of our destiny." The author also protests against that philosophy of society which exalts the social group at the expense of the individual. Educational problems are also presented in a forcible manner. The function of the High School, the Christian College and various aspects of learning are subjects of several essays.

The widespread circulation of this volume will promote a fuller appreciation of religion and learning.

J. A. SINGMASTER.

*Pure Religion.* By J. Crayton Nicholas, pastor of Grace Lutheran Church, Pittsburgh, Pa. Boston: Richard G. Badger. Pp. 277.

The thirty-one sermons which compose this volume were preached and no doubt were listened to with interest and edification. The themes are striking in their propriety and simplicity; for illustration: *Pure Religion*, *The Glory of the Cross*, *Great Possessions*, *A City on Its Knees*, *Onlookers*, *Soul Famine*, *The Tears of Jesus*, *Excuses*, *Two Men*. The homiletic divisions are equally simple and suggestive, though often more numerous than the traditional three points. For instance, the sermon on *What Are You Worth?* asks the question *Physically? Mentally? To Your Family? To Your community? To Your City? To Your Country? To Humanity? To the Church? To God?*

The circulation of this volume, especially among the laity, would prove a boon to many. It is free from the proverbial dullness of printed sermons.

J. A. SINGMASTER.

*Ships that Pass in the Night.* A sermon delivered at Orchestra Hall, Chicago, under the auspices of the Sunday Evening Club. By Andreas Bard, D.D., Pastor of Saint Mark's Church, Kansas City, Mo. Second Edition. Lutheran Literary Board, Burlington, Iowa. Paper. Illuminated covers. Pp. 24. Price 35 cents.

This booklet is a fine specimen of the printer's art—a fit setting for the beautiful thought and fine diction of Dr. Bard's discourse on the ideal human life as a *Life of Love*. It is good doctrine, good reading and good as a present to a friend.

*Fifty-Six Short Sermons.* By Gilbert White, M.A., D.D., Bishop of Willochra, Australia. S. P. C. K., London: Macmillan, New York. Cloth. Pp. 234.

These evangelical sermons on doctrine and life required only fifteen minutes each for their delivery, but they contain much more than the usual sermon which



consumes two or three times as many minutes. In the course of his ministry, the pastor will preach on these fifty-six themes. He can enrich his sermons by reading what is here written. In fact, it is a good book for everybody to read.

J. A. SINGMASTER

*The Good Seed: Sermons on the First New Series of Gospel Texts for the Church Year.* By F. Hammarsten. Translated by A. V. Kjellstrand. Vol. I. Advent to Pentecost. Vol: II. The Trinity Season. The Augustana Book Concern, Rock Island, Ill. 8vo. 458 and 390 pages. Each volume \$2.00.

From the brief "Translator's Foreword" in the first of these fine volumes we learn that the author, Dr. Fredrik Hammarsten, was born in 1846 and died in 1922. He spent nearly fifty years in the ministry of the Swedish State Church, the last twenty or more of them as the pastor successively of two of the most important churches in Stockholm. His early ministry seems to have attracted but little attention largely because he himself lacked that true Christian experience of the saving power of the Gospel of Christ which is always necessary to equip the real preacher for his work of saving others. He himself recognized this lack as the source of his failure, and sought and found that deeper experience of the grace of God, and at once his preaching showed new power and efficacy. We are told that "at the time of his death a Stockholm periodical pronounced him the greatest preacher, expositor, and homilete of his generation. Though influenced by the pietism of the eighteenth century, he was free from the extravagant expressions and strong emotionalism of the ultra-pietists. His preaching was characterized by unassuming simplicity of presentation, earnestness and depth of exposition, and strikingly illuminating metaphors and illustrations. The Word was the all-important consideration—the proclaimer of that Word disappeared, as it were, behind his message." As we have read one and another of these sermons we have found this characterization of them so well deserved and so complete that we have quoted it in full. The sermons were evidently delivered extemporaneously and were reported stenographically. They are somewhat lacking in that freshness of thought and vivacity of style which we ex-

pect to find today in the best specimens of English preaching, especially in America. At the same time they have a certain nervous energy, a directness of address and a force of appeal that make them very effective. The sentences are short and simple. The spiritual insight is penetrating and profound. As is the custom with most continental preachers, each sermon is preceeded by a short prayer. The work of the translator is well done, and the publishers have presented them in the very best form of the printer's art.

JACOB A. CLUTZ.

*One Hundred Best Sermons: For Special Days and Occasions. With Accompanying Cyclopedia of Choice Illustrations. Compiled and Edited by Rev. G. B. F. Hallock, D.D. George H. Doran Company, New York. Large Octavo. 552 pages. Price \$2.50 net.*

This volume belongs to a series of similar volumes known as the "One Hundred Series," being put out by the same publishers. It embraces thus far, besides this volume, "One Hundred Prayer Meeting Talks and Plans," "One Hundred Great Texts and Their Treatment," "One Hundred Revival Sermons and Outlines," etc. They are offered to the "busy Preacher" as helps. Whether they shall prove to be helps or hinderers will depend largely on how they are used. If they are used simply for suggestion and stimulus they may be very helpful. If they are allowed to encourage mental indolence and literary theft they may become a snare to the soul and a fatal blight. The sermons deal with the great festivals of the Church Year, and a great variety of other special subjects and occasions such as Mother's Day, Memorial Day, Commencements, Dedications, etc., etc. A number of the sermons are by well known preachers, such as Cadman, Jefferson, Jowett, Kelman, Lynch, Merrill, etc. They are arranged in groups under their special topics, and each group is followed by a series of illustrations on the same topic. There are a number of indexes which make reference to the material collected easy, and will greatly facilitate the use of the volume.

JACOB A. CLUTZ.

*An Introduction to the Psychology of Religion.* By Robert H. Thouless, M.A., Fellow of Corpus Christi College, Cambridge, and Lecturer in Psychology at the University of Manchester. The Macmillan Company, New York. 8vo. 286 pages. Price \$2.50.

In a brief Preface the author informs us that this volume comprises the substance of a series of lectures given to candidates for ordination at Cambridge. He also says that it is intended primarily for those without any prior knowledge of psychological theory who wish to study the psychological problems of religion, and that it must be judged chiefly by its success or failure in meeting the needs of this class of readers. This is an over modest statement. He has in fact given us a very thorough discussion of the subject.

Two things must be kept in mind in reading any of the more recent books on the psychology of religion. One is the sharp distinction between science and philosophy. Science deals with facts, philosophy with principles and theories. Science deals with phenomena, philosophy with the reality that lies back of the phenomena. The other is that as a science psychology can deal only with the phenomena connected with religious belief or experience from the human side. Whenever the student passes over into the relation of these phenomena to God or to the supernatural he gets into the domain of theology or of philosophy. It is difficult, almost impossible to keep the two entirely separate, yet this is what most modern writers on the subject at least aim to do. However, the fact that a writer may confine himself to the study of the human side of all such phenomena does not mean necessarily that he does not recognize the existence or validity of a divine side. It only means that he regards psychology as an empirical science, and that he proposes to proceed by the scientific method of drawing conclusions from observed facts, and not by building up theories divorced from experience.

This difference is very fully recognized and very clearly stated by Mr. Thouless in his first chapter when he says: "When the psychologist describes what he believes to be the mental laws by which such an event as a conversion takes place, he in no way excludes the explanation of it which would be given by the Salvation Army—that it takes place by the grace of God. . . . The psychologist and the Salvationist are explaining the same event on different levels. Both may be equally

right. The psychologist may, of course, have a private opinion that the explanation of the Salvationist is wrong, but on this question he has no more right to dogmatize than anyone else. He may be wrong, and the Salvationist may know that he is wrong. To one who is sure that he has the vision of God, the scientific psychologist of religion can be no more than a blind man talking about colours."

This attitude of mind is consistently held by the author all through this volume, and in the last chapter on "General Considerations," he maintains that even if it were possible to explain all the phenomena of religion by the operation of the ordinary laws of psychology, this fact would not of necessity discredit the reality of religion or its supernatural origin.

Another thing to be remembered is that the term religion is used in this study in its broadest sense to include every form of belief in or relation to any supernatural or superhuman being or beings, from the most primitive animism up to Christianity. Our author however states in the beginning that he proposes to use as material the higher rather than the lower forms of religion, and to take his illustrations chiefly from Christian experience and life. This is a more satisfactory method than that which assumes that the best way to understand any human characteristic or activity is to study the crudest beginnings of it. Five main roots of religious belief are recognized and a chapter is devoted to the discussion of each. They are the traditional element, the natural element, the moral element, the affective or emotional element, and the rational element. There are also chapters on Conscious Processes, the Unconscious, the Instincts, the Sex-Instinct and Religion, the Herd-Instinct and Religion, Worship and Prayer, Conversion, Mystical and Adolescent Conversions, etc.

Mr. Thouless is a great admirer of Freud and thinks that his contribution to the science of psychology "is very easily the most important that has ever been made by one man." At the same time he utters a warning against a too slavish following of Freud in all his conclusions, and thinks that he and the psychoanalytic school in general have gone too far in their identification of religion with the sex-instinct.

The closing chapter, on "General Considerations" is especially interesting and valuable because in it the author discredits the claims made by such writers as Professor Leuba that they have explained all

the phenomena of a religious experience in terms of known mental activities and that this proves the untruth of religion. He grants of course that religious experience may not furnish any absolute proof of the truth of religion. "Such certainty may be supplied by revelation or by metaphysics, but with these we are not concerned," in the study of psychology. Still he does find strong presumptive evidence both for the truth of religion and the existence of God aside from revelation and philosophy. "If the God revealed by religious experience is found to be, in fact, the God required by moral consciousness, and to be the God required to explain the world as we find it, and to be the God revealed in historical Christianity, then the probability that each of these largely independent lines of approach to God is based on error becomes small."

JACOB A. CLUTZ.

#### FOR THE YOUNG.

*The Thoughts of Youth.* By Samuel S. Drury, Rector of St. Paul's School. The Macmillan Company, New York. 12mo. 186 pages. Price \$1.25.

"Papers for Young People," is the sub-title of this book. It is evidently written by one who both knows young people and knows how to write for them. There are just twenty chapters, or "papers," all of them on subjects of great interest and importance for the young, such as Manners, Health, Vacation, Family, Country, Bible, Teacher, Pictures, Friends, Religion, Relatives etc. The style is most interesting. Illustrations and stories abound, and of just such a character as cannot fail to attract and hold the attention of boys and girls. A capital book to read to boys and girls or to put into their hands to read themselves.

JACOB A. CLUTZ.

#### FOR MOTHERS.

*Bettie May.* By Helen Patten Hanson. The Abingdon Press, New York. 12mo. 136 pages. Price \$1.00 net.

This is "a Book for Mothers and All Lovers of Little Children," according to the sub-title. But especially for mothers, should be added. It seems as though it ought to be easy to be a mother these days, there are so many

delightfully written books on children and child life. Perhaps they make it harder to be a true and worthy mother, or father, because they open up such marvellous visions of what it means to be a good father or mother. Here is the brief Foreword to this charming little book: "These sketches were read in part before a group of mothers and are printed at their request. If they help one person to see deeper into a baby heart, they have accomplished the purpose of their publishing". They must surely help every mother who reads them, and they ought to be read by every mother.

JACOB A. CLUTZ.

#### WAYS OF SALVATION.

*The Christian Ways of Salvation.* By George W. Richards, Professor of Church History in the Theological Seminary of the Reformed Church in the U. S. A. The Macmillan Co., N. Y. Cloth. Pp. 332. Price \$2.50.

Portions of the contents of this book were presented in a course of six lectures at Auburn Theological Seminary. The main purpose of this treatise is to answer the questions, Whence does salvation come? How is it given? How is it appropriated? How is it expressed in doctrine, institutions, and deed? A secondary purpose is also "to present a point of view and an attitude toward the fundamental facts of the Christian revelation, the experience of Christians, and the results of scientific and historical scholarship, according to which one may be soundly evangelical without reverting to a static, intolerant dogmatism, or falling into a destructive and equally intolerant radicalism."

Dr. Richard has produced an interesting and informing volume. It is characterized by hundreds of apt quotations from learned men, and for this reason is particularly valuable. It shows what great thinkers have taught on the most vital of all subjects. Religion was born in man, says the author, when he became conscious of the deep mystery surrounding and filling his primeval soul. "We may call it a *thrill* in the presence of *mystery*." This is of course, poetry. Whether it is based in fact no man knoweth. It involves the old question of the origin of religion—whether it is a supernatural and primeval gift or a naturalistic development. After many years of thinking I am of the opinion that a reli-

gion which culminates in a supernatural Savior must have a distinctly supernatural source and origin.

After a brief review of Pre-Christian Ways of Salvation, the Christian Ways are considered under the several heads of the Way of Jesus, the Ways of the Apostles, The Way of Ancients, Orthodox and Roman Catholics, the Evangelical Way—Lutheran and Reformed, and the Way of the Humanists.

Of these several ways the author naturally accepts the evangelical. Did we not know that he is a teacher in a Reformed Seminary, we would be led to think that he was by preference Lutheran! In his laudable effort to reconcile evangelical Christianity and modern thought, the author finds his chief task. Reason must always dominate; facts must be accepted. Where these come into conflict with traditional dogmas, the latter must be modified or rejected. The inerrancy of the Bible cannot be maintained if a reconciliation be the end. An external authority can not displace experience as the chief tribunal. Dr. Richard it seems to us, in spite of his claims to be evangelical (as he certainly is in temper) after all yields the experience of the church for 2000 years to the demand of the brief experience of a limited number of individuals, many of whom do not seem to know of a personal surrender to Jesus Christ.

Of all the various confessions, ancient and modern, the author prefers the tentative creed, commended by the General Assembly of the United Free Church of Scotland, in May, 1921. No doubt evangelical Christians can accept this creed, *as far as it goes*. But the deliberate omission of the Virgin Birth disqualifies it as an expression of true Christian belief. The evasion or denial of this article of belief jeopardizes the reliability and historicity of the Bible and the Deity of our Lord Jesus.

J. A. SINGMASTER.

#### LECTURES IN PREACHING

*The Preacher and the People.* By Bishop Francis John McConnell. The Abingdon Press, New York City. 12mo. 166 pages. Price \$1.00 net.

Anything from the pen of Bishop McConnell is sure to be fresh and interesting. He is sometimes a little radical in his views, but is always stimulating. This volume comprises three lectures on preaching delivered in April 1921, at De Pauw University, Greencastle, In-



diana, on the Matthew Simpson Foundation. The lectures were of course delivered to, and intended especially for students in preparation for the ministry. But they are full of stimulating thought and good advice that will be helpful to those who are already out in the work as well.

Very wisely, the Bishop confines himself to the one phase of the preacher's work, his pulpit ministry. While this is by no means the preacher's only work it is, and always will be, his most important work. At least, it is important enough to furnish material for three lectures without breaking over into the many other fields of labor which may demand his time and attention. The general topic of the first lecture is, "Popular Preaching," that of the second, "The Preacher as the Voice of the People," and of the third, "The Larger Human Values."

Many passages have been marked by the reviewer for quotation, but we must be content with this one: "For the preacher to lug into the sermon debatable points in biblical opinion, or to talk about processes at all except on most appropriate occasions, is about as wise as for a surgeon to describe to a patient the instrument with which he intends to operate on him."

JACOB A. CLUTZ.

#### EVANGELISTIC.

*Adventures in Evangelism.* By Edmund Thickstun, with Introduction by Bishop T. S. Henderson of the M. E. Church South. George H. Doran Company, New York. 12mo. 231 pages. \$1.50 net.

In reading this book one is continually faced by the query whether it is fact or fiction. The brief Preface of the author would indicate that it is to be accepted as "fiction founded on fact." It is made up of a series of stories of evangelistic services and experiences, some of them of rather extravagant character, but all of them interesting and suggestive and all of them well told. They are given a certain consecutiveness and uniformity of setting by being attributed to an evangelist named Elijah Green, most of whose work was done in frontier settlements and in very backward and difficult fields, and who reminds us in many ways of the famous backwoods evangelist of early days, Peter Cartwright.

JACOB A. CLUTZ.

## INFLUENCE OF THE CHURCH.

*The Influence of the Church on Modern Problems.* By Various Writers. The Macmillan Company, New York City. 12mo. 223 pages. \$1.50.

This is a collection of papers read by various persons at the Thirty-Seventh Church Congress of the Protestant Episcopal Church held in Baltimore, Maryland, April 25-28, 1922. The collection is edited by Dr. Charles Lewis Slattery, the Chairman of the Executive Committee of the Congress. There are twenty-five papers in all and they deal with very vital questions in a very vital way. Evidently the writers were selected with great care and they have made a real contribution to the discussion of the various problems involved. The papers are arranged in seven groups or parts under the following general topics: I. What Are Our Young People Seeking in Their Apparent Revolt From the Moral Standards of an Earlier Day? II. Creedal Requirements and Church Reunion. III. The second Coming of Christ: the Significance of Current Expectations. IV. Psychoanalysis: its Value and its Dangers. V. Wherein is the Church Concerned With Labor's Demand for Continuous Employment? VI. How Can We Best Meet Young Men's Hesitancy to Enter the Ministry? VII. The Necessary Guidance of the Present Revival of Interest in Prayer.

JACOB A. CLUTZ.

## THE BIBLE.

*The Modern Reader's Bible for Schools: The Old Testament.* Edited by Richard G. Moulton. The Macmillan Company, New York. Pp. ix. 536. \$2.50.

To Dr. R. G. Moulton more than to any other one man English readers owe their appreciation of the Bible as literature. In making his *Modern Reader's Bible* Dr. Moulton's aim was to exhibit the variety of the component literary elements by the arrangement of the printed page. Poetry was printed to show its lines and stanzas; stories and meditations were properly paragraphed, and each was given its proper caption. The entire text was thus printed. A few years ago Dr. Moulton conceived the plan of abridging his original work for a limited curriculum in the schools. The New Testament was first put in this form, and from the favorable reception

given it the Old Testament was similarly treated. From an educational viewpoint the Old Testament is the most important part of the Bible and it was Dr. Moulton's aim to make it win its way with students. The material has been divided into six sections. The first section contains the framework of events in Israel's history, interwoven with song and story. The second section deals with the change from the first to the second half of the Old Testament, the transition from history to literature. The third section contains the books of the Prophets; the fourth, the collected Psalms and Lyrics. The fifth section deals with the Poem of Zion Redeemed (Isaiah 40-66,) the climax of Old Testament teaching; while the sixth section deals with the collected Books of Wisdom as intermediate between the Old Testament and the New. In this manner the text is abridged about one-third of the original.

H. C. ALLEMAN.

#### HOMILETICS.

*Bible Types of Modern Women, Vols. I & II*. By Rev. W. Mackintosh Mackay, B. D. The Geo. H. Doran Co., New York. Pp. 328 & 198. \$1.50 net, each.

Mr. Mackay, who is the pastor of Sherbrooke Church, Glasgow, is a preacher of repute, well-known in America. He made a name for himself as a popular expositor by giving to the public *Bible Types of Modern Men* (2 vols.), several years ago, in which the masculine virtues and foibles of our modern world were set forth in telling phrases. Encouraged by the reception of this series Mr. Mackay has made these companion volumes. In thirty-eight vivid and striking sermons he has painted portraits of as many Bible women whose doubles are to be found in our generation. The parallels are at times surprising. The prototype of even the "prinker" and the "flapper" are found in the Bible. After all, studies like these but lend emphasis to the truth that human nature is a very constant quantity and that the Bible is an infallible mirror.

H. C. ALLEMAN.

*Skylines*. By Halford E. Luccock. The Abingdon Press, New York and Cincinnati. Pp. 190. \$1.25. net.

This little collection of homilies is as full of meat as the shell of a pecan-nut. There are fourteen of them

and they vary in theme from "Skylines," which gives the title, to "Finishing Schools," and from "Cook's Tours" to "The Higher Hooliganism." A sample may be taken from the homily on "Dead Languages": "The truth of the matter is that there is only one dead language that anyone need to worry about—dead English! And the goblins will get *us* if we don't watch out!" "Dead English" is chiefly due to the "pernicious anemia" which plagues so many ministers. The diction of Jesus is the classic example of the resurrection of a dead language. "The Higher Hooliganism" is intellectual "rough-house." A "horrible example" is H. L. Mencken. The gist of the book, as of this homily, may be summed up in these words from *If Winter Comes*: "Dancing and picture shows and life's a jolly-good-thing and beer-drinking and singing music-hall songs and dancing jazz—there's nothing in all that to lift a man to God! Light—light. Man wants light."

H. C. ALLEMAN.

#### MISCELLANEOUS.

*Does God Really Care?* Essays of Challenge and Comfort. By Albert D. Belden, B.D., The R.T.S., London (The Abingdon Press, New York and Cincinnati). Pp. 228. \$1.50 net.

These essays were written under the shadow of a great sorrow—the sorrow of a devout soul over the Great War. But the author does not sorrow without hope. His face is set to the light and "the brightness of his volume"—to use the words of Principal Garvie—"will relieve the darkness of many a heart." The author fully faces the problems the war has left, but he is confident that the solution of them all is in Christ, and in Christ alone. The central truth of all his chapters is "the love of God the Father in the grace of Christ the Son." With a first-hand and deeply personal knowledge of the Bible he has been able to bring forth things new and old from that sacred treasure-house. Many of his expositions are new and striking. It is a good book for a time of doubt.

H. C. ALLEMAN.

*Living Leaders Judged by Christian Standards.* By Lucius H. Bugbee. The Abingdon Press, New York and Cincinnati. Pp. 96. \$.50.

This little volume is a series of popular addresses given at Sunday evening services in the course of the author's ministry to audiences which would be attracted by their interest in the subjects discussed. The leaders summoned to the bar of Christian judgment are Gandhi, Clemenceau, Lenin, Coué, Lloyd George and Einstein. The strength and the weakness of these popular heroes are delineated and their shortcomings, as judged by the standards of the New Testament, fairly stated. The ephemeral character of the book is evident from their waning influence.

H. C. ALLEMAN.

*The Lion and the Lamb: A Drama of the Apocalypse.* By Thomas Osborn. The Abingdon Press, New York and Cincinnati. Pp. 264. \$1.75 net.

Thomas Osborn is a Methodist pastor of the Iowa Conference unknown to fame but he has made a book which is prophetic of a larger destiny. His book grew out of a conference sermon, under the encouragement and urgency of his bishop. It was a bold venture, for it has been truly said that the book of Revelation furnishes the acid test of an expositor's sanity. Mr. Osborn has sanity, insight and imagination. His approach to Revelation was by the simple rule that a book gets its meaning from its end. What was the purpose of the book? The comfort of the persecuted. What is its form? A drama, or pageant—which is the only form of literature which may be seen, heard or read. The book abounds in dramatic symbolism, but it is all to one end—to emphasize the victory of the Lamb over the brute strength of the lion Rome. The book was a contemporary setting-forth of "the blessed hope" in days when Roman persecution darkened the sun with its smoke. In his last chapter Mr. Osborn gives the text of Revelation with the dramatic rubrics.

H. C. ALLEMAN.

*The Orthodox Devil.* By Mark Guy Pearse. The Abingdon Press, New York and Cincinnati. Pp. 188. \$1.25 net.

Mark Guy Pearse is a well known Weyleyan preacher, famous for his quaint and pungent style. This volume

is a group of eighteen anecdotes used as illustrations of the homely Christian virtues which are honored more in the breach than in the observance. A better estimate of the book than the statement of the prospectus cannot easily be framed: "His gift of keen and accurate analysis of prevailing conditions, his broad and sincere interpretations of the Christian teaching, his firm adherence to the essentials of Christian faith, his quick sympathy with every worthy appeal for the improvement of the social order, his confidence of the ultimate betterment of humanity through the example of Jesus Christ and the application of His gospel—all this one may discern in these living recitals."

H. C. ALLEMAN.

*The Christian Call and Motive: Addresses Delivered at a Convention for Communicants, London, July 4-6, 1922.* S.P.C.K., London. Pp. viii. 5 s.

This is a group of notable papers at a conference for the deepening of the Christian life in St. Martin's-in-the-Field, July 4-6, 1922, under the auspices of the Church of England. The purpose of the Conference was frequently stated by the leaders as being to get a clearer vision of God, preparatory to an evangelistic effort, and it is fair to say that that purpose was not lost sight of. The whole round of Christian truth is compassed, from the divine call to the application of the Gospel. A deeply evangelical note characterizes all the papers. There is a thoroughly sound and moving paper by Dean Inge, and there are discriminating discussions by Prof. McNeile, Bishop Warman, Bishop David and Archdeacon Joynt. Not the least valuable feature of the discussions is the summaries of the Bishop of Edinburgh, the presiding officer.

H. C. ALLEMAN.

#### APOLOGETICS.

*Heaven and Hell in Comparative Religion, with special reference to Dante's "Divine Comedy."* By Dr. Kaufman Kohler, President Emeritus, Hebrew Union College. The Macmillan Co., N. Y. Cloth. Pp. Price \$1.50.

The sexcentenary celebration of Dante's death has awakened a new interest in this remarkable scholar who

in his "Divine Comedy" ushered in the epoch of the Renaissance. In beauty of diction and grandeur of conception Dante excelled Shakespeare ranking the immortal Homer. His remarkable work reminds one of the vast medieval Cathedrals; but modern thought is utterly out of sympathy with his Theological conceptions.

Our learned Dr. Kohler, who has no use for any teaching which accepts and defends the eternity of punishment greatly admires Dante's genius and is in sympathy with his religious spirit; but after all the Divine Comedy is nothing but an Allegory. Dante belongs to another age; nevertheless we may learn from him that life is to be lived in the fear of God. We are passing through a great crisis. "It is our purgatory. We must be reborn to a new faith in God and man."

J. A. SINGMASTER.

*Christian Apologetics of the Second Century in Their Relation to Modern Thought.* By Philip Carrington, B.A., Harwell Scholar of Selwyn College, Cambridge, Dean of Christ Church, New Zealand. The Hulsean Prize Essay, 1917. London: S. P. C. K.; New York: The Macmillan Company. Cloth, pp. 155.

Written by a modest scholar in fine diction, this volume clearly sets forth the way in which the Church justified its faith in the second century. The first theologians were the Apologists, whose main purpose was to explain and to defend Christianity, especially before the philosophers with whom they had some things in common, and before the authorities who were suspicious of the new faith. Prominent among the apologists were Aristides, Justin Martyr, Athenagoras, and Tertullian. While these advocates of Christianity were not always clear and sound in their theology, they stood firmly for such fundamental ideas as the personality of God, which the philosophers generally denied.

The objections to Christianity as voiced by Celsus, says the author, "read as if they were penned yesterday for the Rationalist Press Association." In fact, the unbelief and paganism of the early centuries have reappeared in these latter days.

J. A. SINGMASTER.



*The Idea of God, Historical, Critical, Constructive.* By Clarence A. Beckwith, Professor of Christian Theology, Chicago Theological Seminary. The Macmillan Company, New York, 1922. Cloth, pp. 343. Price, \$2.50.

The title of this work is misleading. "The Idea of God" is a technical term referring to a universal idea that God exists. Here it is used in a popular sense to indicate the opinions and arguments of scholars concerning the existence and nature of God. The author has a broad knowledge of his theme. Amid the "jangling voices" of history, philosophy and theology the author hears one above all others—the voice of Teleology. This is interpreted to mean a Divine Purposive Will which runs through all creation. Of course, we may accept and do accept this "Doctrine of Ends" without discrediting, as the author does, many other arguments for the divine existence.

But in the spirit of the "modern mind" the author demands reconstruction. In so doing he shares the common error of his kind in omitting two important factors—Christ and the Bible. To the vast majority of Christians these are everything; and they justify themselves to Christian experience.

J. A. SINGMASTER.

*The Religion of the Primitives.* By the Rev. Alexander Le Roy, Superior General of the Fathers of the Holy Ghost. Translated by Rev. Newton Thompson. The Macmillan Company, New York, 1922. Cloth, pp. x-334. Price, \$2.50.

Monsignor A. Le Roy, who occupies the Chair of the History of Religions in the Institut Catholique of Paris, delivered the chapters which compose this volume as the inaugural lectures of the course. He came to his professorship with abundant learning and twenty years of experience as a missionary in Africa, where he was a diligent student of the beliefs of primitive people. He has demonstrated that their present beliefs do not differ from those of their far-off ancestors. These people have lived for centuries in stagnation. He argues that the student need not imagine or invent theories of the state of primitive man, for here is man still in a most primitive condition, without any traces of ancient civilization.

The author has discovered "such astonishing points of comparison with the highest religions" that ignorance of them is inexcusable in theologians. He examines with acumen the various theories of the development of religion, especially that of evolution, and finds them all wanting except those that postulate an original divine endowment.

The general conclusion is that "the human species migrated from the original spot where it first appeared, at a period which science is powerless to determine in a precise manner. There had been put into its possession a fund of religious and moral truths, with the elements for worship, the whole rooted in the very nature of man, and there conserved along with the family, developing with society. Each race according to its particular mentalities, its intellectual tendency, and the special conditions of its life, gradually established those superficially varied but fundamentally identical forms that we call religions."

Professor Le Roy is a Roman Catholic of a truly catholic spirit, who has produced a treatise that ranks high among the highest works on the History of Religion. It is, to my mind, far more credible than the learned works of Tyler and Frazer. It is a permanent and valuable contribution to the History of Religions.

J. A. SINGMASTER.

*Is There A God?* By Ilion T. Jones. New York: The Macmillan Company, 1922. Cloth, pp. 155. Price, \$1.25.

Mr. Jones, believing that many are not fully convinced of the doctrine of the existence of God, preached a series of apologetic sermons, which were later expanded into this volume. The fundamental thought is that the universe gives evidence of infinite mind. Numerous and striking facts are cited to confirm the thought. The six chapters treat of God in relation to the World, to Man, to Human Activity, to Sin, to Suffering and to Jesus.

J. A. SINGMASTER.

#### PHILOSOPHY.

*English and American Philosophy Since 1800.* A Critical Survey. By Arthur Kenyon Rogers. The Macmillan Co., New York. 1922. Cloth, pp. 468. Price \$3.50.

We have in this volume a simple and keen analysis of philosophers from Thomas Reid, Dugald Stewart and

Thomas Brown, the Scottish Realists, to G. E. Moore, S. Alexander and others of England, to Perry, Holt and Spaulding, of America, New Realists. There are about one hundred in all. The volume is concerned not with technical problems of philosophy, but only with those central and illuminating points of view which constitute a man's philosophy in the distinctive sense. His purpose is to critically set forth and "to recommend one particular attitude against competing attitudes." As over against the usual conceptions dominant in thought—the psychological and the logical—the author maintains "that the business of philosophy is to clarify and to bring into harmony...and to justify the fundamental beliefs that are implicated in our normal human interests." This is a book for philosophers, and for general scholars it is valuable for reference.

J. A. SINGMASTER.

#### BIBLE INTRODUCTION.

*The New Testament Epistles, Hebrews, James, First Peter, Second Peter and Jude.* By D. A. Hayes, Professor in N. T. Interpretation at the Graduate School of Garrett Biblical Institute. The Methodist Book Concern, New York. Cloth. Pp. 266. Price, \$2.50.

This volume belongs to and concludes the Biblical Introduction Series upon which the author and his colleague, Prof. Eiselen, have labored. The discussion of the character and canonicity of the several books is objective and impartial. The findings as to the canonicity of these books is that of modern scholarship, including serious doubt as the admissibility of Second Peter. Whatever conclusion critical scholarship may reach, the book has established itself in the consciousness of the Church as worthy of the place which it now occupies. Dr. Hayes has done his work well in presenting technical matters in a popular way.

J. A. SINGMASTER.

#### ETHICS.

*Study of Moral and Religious Personality.* By James Ten Broeke, Professor of Philosophy in McMaster University, Toronto. The Macmillan Company, New York. Cloth, pp. 178. Price, \$1.50.

This profound study of certain problems concerning the moral and religious consciousness will appeal to stu-

dents of ethics and religion. The treatment of religion is limited to its relation to morality. The point of view is empirical and psychological. The author contends that moral distinctions inhere in the nature of religion. This hypothesis he justifies with cogent logic and historic testimony. He discovers that the religious consciousness is universal, and that there is a practical relation between morality and religion. The practical conclusion reached is that true philosophy and the revelation of truth in the Sacred Scriptures are in entire harmony.

J. A. SINGMASTER.

#### BOOKS OF DEVOTION.

*Footsteps in the Path of Life.* Meditations and prayers for every Sunday in the year. By Marcus Dods, D.D. Doran & Co., New York. Cloth, pp. 215. Price \$1.50 net.

The late Dr. Dods was a devout scholar and a prolific author. These prayers—fifty-two for private use and thirty-three for the pulpit—are expressive of the feelings of a loving Christian heart. They will be read with profit.

*Daily Devotions.* An Aid to Private and Family Worship, for the Home, the Individual and Church Gatherings. Edited and compiled by Rufus W. Miller, D.D., Secretary of the Publication and S. S. Board of the Reformed Church in the United States. The Heidelberg Press, Philadelphia. Cloth, pp. 173.

Dr. Miller has done a good work in this book of devotions. The prayers are adapted to many occasions and persons young and old, the sick and the well. There are tables of Scripture readings for every day in the year, sentence prayers, passages to be committed, etc. A family which uses this book will grow in grace and in knowledge.

*The Strategic Value of Prayer.* By the Rev. Gordon Watt, M.A. The Sunday School Times Company, Philadelphia. Paper cover, pp. 48. Price 25 cents.

This booklet is an argument and an appeal for prayer. The call to prayer, its essentials, its methods and its imperatives are duly set forth. A suggestive little book for preachers on prayer.

J. A. SINGMASTER.

